# The American Missionary

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*Editor*
SAMUEL LANE LOOMIS, D.D.

*Associate Editors*
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REV. HENRY S. LEIPER REV. HARRY R. MILES

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*Business Manager*
TRUMAN J. SPENCER

## We Want to Know

IN making plans for the proposed merger of this magazine with *The Congregationalist*, we find ourselves in need of certain definite information which no one can supply so well as our own subscribers.

There are thirty-three thousand of you scattered all over this country: "the finest folks in the land," as we are fond of saying. This is an average of eight subscribers for every Congregational church having a pastor of its own. Now, we wish to know how things look from your various viewpoints.

THE AMERICAN MISSIONARY, as you need not be reminded, is the official organ of the Congregational Home Board. Its single object is to make its readers acquainted with our home missionary work in all its variety and extent. We would have you know the problems faced, the methods employed, the difficulties confronted, the success achieved and the great human needs to which the Board ministers. Above all we hope to secure for this vast and varied enterprise the personal interest of our readers and their generous financial support. To this supreme aim our ambition to make an attractive, readable magazine is altogether subordinate. Just now we are asking for neither compliments nor criticisms but for information upon three points:

1. *Are we making good?*

Does THE AMERICAN MISSIONARY have an appreciable influence in determining the amount of missionary contributions?

Would you personally give as much as you do, if you did not receive it?

Does it help your church to raise its apportionment?

2. *Is the price right?*

If the subscription rate of this magazine, or that of the monthly issue of *The Congregationalist*, which may take its place, were altered—were, for example, raised from seventy-five cents to one dollar per year and the publication correspondingly improved—would that change, in your judgment, make any material difference in its circulation?

3. *What about the clubs?*

Are these important?

Would our circulation be unfavorably affected in your neighborhood if the present low club rates were considerably increased?

What if club rates were entirely given up so that, like *The Missionary Herald*, we should have a single fixed subscription price, say one dollar per year?

We shall be very grateful to all of you who will kindly and *promptly* send us your answers to these questions.

Sincerely yours,

SAMUEL LANE LOOMIS, *Editor*,
TRUMAN J. SPENCER, *Business Manager*.

# Have We a Mission?

CONGREGATIONALISTS have missions, but do they have a mission? If so, what is it? Self-preservation and self-development are very worthy aims for a denomination as well as for an individual, but they are not ends in themselves. The perfection of smooth running organization looks toward some better product, which must be largely distinct from the organization itself or its membership. The training of members of Congregational churches in character, in vision, in social efficiency ought to, as it does, absorb a great deal of our denominational attention. When they are so trained, have they a clearly recognized task and are they accomplishing notable objective results in the world outside the organization?

We cannot admit that any church or group of churches is intended primarily as a hospital or an insurance company. The Separatists in England insisted on a new conception of the church. It was not to be regarded as coincident with the—more or less—Christianized community. It was to be a group of those who had personal experience of a changed life through Christ. But this implied that the members of the group were to be active agents in securing Christian results outside themselves and their group. The new theory of the church which lay back of the non-conformist movement implied that the purpose of the church was altruistic and missionary. In recent years the Salvation Army, whatever we may say as to the wisdom of its operations, has splendidly reasserted this principle, that a Christian organization should not be specially concerned to work for itself, but for others.

The missionary movement of the nineteenth century grew out of the revival movement of the eighteenth because men and women were called to show external evidence of an inner spiritual experience. The genuineness of that inner experience was demonstrated by a new consciousness of responsibility for others. Missions can never flourish or be adequately supported through gifts or personal service until there has been an inner experience which demands expression in altruistic effort.

How far is our Congregational work definitely concerned with others, rather than with our own members, our church extension, our religious education, our church equipment and the protection of our ministers and missionaries? We cannot neglect these. But are we equally concerned with individual and social Christianization of groups which will probably never contribute anything material to the progress of our Congregational fellowship? Perhaps we ought to say, not *equally concerned,* but wholly concerned with the establishment of the Kingdom of God, no matter how it is organized. Certain large denominations who expected to spread their particular organizations over the whole earth and have a group in every nation bound to similar groups elsewhere by a common denominational loyalty are likely to be considerably disappointed. Christianity is a world religion, but the development of racial and national consciousness often resents the imposition of a Western or Anglo-Saxon type of Christianity. Racialism and nationalism may be transcended by a world brotherhood in the spirit and service of Christ, but it is doubtful whether denominational loyalty is an adequate force to bridge the chasms between races and between nations.

If, however, our Congregational fellowship of churches, in the spirit of the thirteenth chapter of First Corinthians, "seeketh not her own," and carries on missions, "hoping for nothing again," with an absolute "other-mindedness," will we not best stimulate the growth of the Kingdom of God, encouraging the expression of it by each race and each nation in their own forms, which best express their own group life?

Congregationalists have a mission to demonstrate this type of wholly altruistic service. There is beginning to be a little skepticism about all the advertisements of "service" which is plainly for value to be—ultimately—received. Even the service of our missionaries is questioned by the growing racial and national consciousness of those they are sincerely trying to help. Non-Nordic peoples are just as appreciative as others of real unselfish service, but many have had reason to suspect efforts to win them over to a particular type of organization. That may be disservice when they need stimulus to self-development and self-expression.

Congregationalists have a mission, to champion the right of every race to grow in its own way, "into the fullness of the stature of Christ Jesus our Lord," and to encourage men everywhere to express in their organized life the freedom and the power of the gospel as they experience it. Congregationalists have a mission which is greater than all our missions. These should be supported to the extent that they express our mission. In so far as Congregationalists accept their mission, they will give themselves, in spirit and in substance, to the support of their missions.—G. W. H.

# Organized Kindness

THE wonderful thing about New York's welcome to Colonel Lindbergh, as we saw it last June, was not the vastness of the crowds, not the boundless enthusiasm, nor the flags, nor the blizzard of flying paper, nor the hero's name spelled in smoke across the sky; but the chief wonder lay in something written plain upon a million faces and that thing was *happiness*. We know very well the everyday look on those faces, how many are dull, are coarse, are bored, are weary, are sad, are anxious, are lonesome. Not a few are hard, bitter, greedy; and almost every one more or less self-centered. A really joyful face in the crowd is exceptional. Very astonishing, then, appeared that universal gladness. It was like a sudden burst of sunshine streaming down a sullen street, which transforms it all from mud color to ruddy gold. "Is this really New York?" we said. "Do all these smiling faces actually belong to our sombre citizens?"

Yet, the reason for that surprising glow of pleasure is not hard to find. Forgetting, for the moment, ourselves and our troubles, we were all intent upon the young adventurer. He was a fine fellow; he had done a valiant deed; he was our own and we were mighty proud of him. So, watching and cheering as he passed by, our hearts went out to him with great and genuine kindness. But to be kind is to be glad. There is no such source of happiness as the simple outgoing of the heart from one human to another.

And the same magic has constantly attended our flyer from the memorable night of his landing at Le Bourget down to the last of his visits in the Latin American circuit: kindly interest everywhere and everywhere a consequent glow of sincere happiness. If he had done nothing more than to pour out upon the people this broad and pleasant stream of good will, Lindbergh would be a great benefactor.

But why is it so agreeable to be kind? There can be but one answer. The heart of man was made for kindness. To be kind is to be one's truest, highest self; to be kind is, therefore, to be natural; and conformity to one's own nature spells happiness.

> "It droppeth like the gentle rain from heaven
> Upon the place beneath: it is twice blessed;
> It blesseth him that gives, and him that takes."

When unkind things occupy our minds they are aliens: a morbid growth which brings excitement, burning desire, soreness and inward smart; but never peace, never genuine gladness.

We believe that there is vastly more kindness in the world than most people think, though much of it goes masked. Look for instance, of all places, into a crowded subway car. A workman in toil-stained clothes is giving his seat to a tired woman; a Jewish girl offers hers to a white-haired man. A young mother enters with a baby in her arms. Not for a moment is she permitted to stand. An unlucky lady breaks her necklace; the beads fly everywhere. Instantly the masks come off and a dozen smiling neighbors are helping to gather up the scattered pearls. What kindly folks one meets in his touring; the man who comes to your relief when your car breaks down; the woman who shares her lunch with you, when you are half famished; the stranger who goes out of his way to show you the route. We can never forget the fine courtesy we have known on the part of humble people in England, European peasants, and peons of Porto Rico.

There is nothing like trouble to bring out the warmth of human hearts. "It seems," said a wounded doughboy, "as if all the goodness in the world was coming to the top." Sickness and distress tell a man how rich he is in friends. Every flower that goes to the house of mourning is eloquent with healing sympathy. The larger and loftier one's humanity, the warmer is his heart. In the cross and passion of Him who was of all men the most human, loving kindness rises to sublimity. As Samuel Stennett, Christian poet of the eighteenth century, puts it:

> "Majestic sweetness sits enthroned upon the Saviour's brow."

The normal flow of kindness with its consequent happiness is apt to be prevented by hindrances of several sorts. The commonest of these is the habit of being self-centered. Most of us mean to be kind, and are, when we happen to think of it; but our own affairs are usually so engrossing that we fail to notice the needs of the other man. Shyness is another hindrance. We hesitate to be as kind as we should like, for fear our attentions will be unwelcome. Still another is ignorance. We do not understand our neighbor; have not enough imagination to put ourselves in his place. But the greatest of all obstacles lies in our own essential and inevitable weakness. Those points where human need is sorest are usually far away, beyond our reach; and the troubles are often so vast that

even if we were at hand and eager to help, our utmost endeavor would be not a drop in the bucket. So, we are fain to go no further than to sigh "Poor things! God help them!"—a form of kindness that is genuine enough, but absolutely ineffective; doing no more to relieve human sorrow than the flicker of heat lightning to mitigate the darkness of a stormy night.

Now, this worst obstacle has been overcome by the modern plan of cooperative kindness. When a gigantic flood sweeps its pitiless way down the Mississippi, inundating thousands of square miles and driving people from their homes by hundreds of thousands, we no longer fold our arms in unavailing sympathy, but put our dollars together, millions of us, and by the help of the good Red Cross, we provide food for the hungry, clothing for the naked, shelter for the homeless, seed for the sower and bread for the eater.

Of all forms of modern cooperative kindness, the very noblest is the missionary movement. It goes deepest into the heart of human trouble, it supplies the fullest and most enduring relief. It gives scope and opportunity for the finest fellowship in service, it brings the highest joy, the largest and most lasting satisfaction.—S. L. L.

# Helping New Members to Feel at Home

By FREDERICK L. FAGLEY, D.D.

AMONG the new words in vogue these days is the word "orientation," which is defined, "to show interrelation of parts or objects." In common, everyday parlance it means to find your place, or to feel at home.

Following the Easter ingathering every church will have before it the task of orienting new members. If 1928 is as favorable a year as was 1927, thirty-five thousand men and women will unite with the Congregational churches at Easter time. Many of these will be boys and girls who have grown up in the Sunday School and are already oriented to some degree; others will be husbands or wives of present members; again, there will be those who have come from active membership in some other Congregational church, and who perhaps will feel more at home in the Congregational church they have now joined than in any other relationship in the new community in which they find themselves.

But there will be, in the great majority of churches, men and women who are taking a long forward step by their public confession of saving faith in the Lord Jesus Christ and their willingness to join with other Christians in the covenant of the church to worship God and to serve their fellow men. And there will be still another group, who come into the Congregational churches from other branches of the great church universal, who are ignorant of the principles, ideals and practices of Congregational fellowship. Hence, when the church sets itself to consider how best to orient its new members, its first task is to divide the work into its component parts.

### Helping Young Folks Feel at Home in the Church

For those who come into the church membership from the Church School or the pastor's class the task is very simple but none the less urgent; for if these young people are to have an appreciation of the step they have taken they must be led to know that their standing in the community and their standing in the church itself has been radically changed. Before, they were wards of the church; now they are voting members; the step they have taken is a long one in that process of becoming *a person*—they now have an individuality of their own; they are more than members of a family; they have the rights and privileges of individuals and the responsibility of taking their own independent place in the world. They must be taught to know what the church is as a fellowship, and its responsibilities at home and abroad. They should be given *The Congregationalist* to read and the missionary magazines to study. They should be given other literature which explains the big task before Christian men and women in Christianizing the world.

They must be given also some part in the management of the church. In twenty-five years they will be the officers of the churches and it is not too early to begin training these future officers in such ways as may open to the pastor and his various committees. Nothing helps the young boy to stretch up, or stirs the young girl more, than to be assigned to church committees with adult men and women. To feel that they are recognized in this way has very great influence in shaping their attitude towards the church and its work.

### For Those Who Come by Letter

Those who come into the church by letter from other denominations have usually some good reason for the change of denomination. Quite frequently it is geographical; again, it may be social, and only in a long while it is doctrinal. One could wish

wish that there was greater interest in the doctrine of religion. But rarely in these days do people change from one church to another because of doctrinal considerations. When they come into a Congregational church the pastor has an open door before him which will never again be open so wide for his message as it is at this psychological time. It is a great opportunity of bringing to his new member a clear understanding of the Congregational ideal of the free Christian life: that the Congregational church is a brotherhood of sincere men and women united in a covenant *not bound by a confession* but united in a covenant to help one another in the worship of God and the service of men; and further that the Congregational national body is a fellowship made up of the local congregations. In other words, the denomination is the local congregation writ big. In the local congregation every individual has his inalienable rights and privileges; the standard is his desire to follow the Lord Jesus Christ and to help and to be helped by other sincere Christians. So, nationally, the great fellowship of churches is a body of free churches, not one with any authority over any other, but all together seeking how best they may help one another to choose that Christian faith, and practice that ideal of Christian service which is illuminated and exemplified by our Lord Jesus Christ.

In order that this ideal of Christian freedom, sincerity, faith and practice may be understood by the new member coming from some other body the pastor should provide simple books on Congregational principles, history and practices; should secure from the great mission Boards material which they have provided for just such use. The new member has now become a stockholder in a great world-wide enterprise. He is the owner of his share of a great and going concern and he should be given to understand all of these high activities in which he now has a part. Here is an opportunity to help these people "feel at home" in their own congregation and in the denomination of which they now have become an integral part.

### Those from "The World"

It was the custom for centuries to speak of the church and the world as mutually antagonistic, so that religion came to be, in the thinking of the people, the opposite to worldliness. We know how false such thinking was, for if there is any place where the Christian should be found first of all it is "in the world," doing his part down among the sons of men, taking his place "where cross the crowded ways of life." But it is still the custom to speak of those adults who come into the church for the first time as having come from "the world." It has been estimated by one commentator, who has a penchant for figures, that there are in America thirty million adults not members of any church. It is with this third class, these adults who have never before been members of a Christian church, that the pastor has his greatest opportunity as well as his most difficult task. To help these people feel "at home" they must be oriented in the Christian way of living as well as in the Congregational type of fellowship.

What has been said above concerning helping young people to understand Christian principles and of the second class how to help those who come by letter to understand the nature of the fellowship they have entered, may be said to apply in a deeper sense to those who come from "the world," for here are men and women who must be taught the way of Christian living and the new responsibilities that rest upon them because of the confession they have made and the engagements into which they have entered and, at the same time, they must come to know the elements of the rich heritage into which they have entered.

### Books for New Members

There are many fine books on Christian belief and Christian living that such new members ought to read. They will be more willing to read now than ever again. Here are doors wide open and unless the pastor is able to take advantage of the flood in the tide in these lives he will work at a disadvantage with these folks all the years hereafter. It may not be a very big tide that has carried them into church membership. We do not expect the great cataclysmic movements which were witnessed in the old days; but there is a tide nevertheless—some movement in the life of the individual that has not been there before, which has carried him past all those inhibitions which have prevented him from taking his place heretofore as a full member of the church of Christ. This flow, be it large or small, has opened the doors of that life furrther than they have been opened before. Now let the pastor keep them open. Let him find worth while tasks in the church and in the community which will keep the current of life flowing from within outward. Let him find books of prayers that will teach the new members the language of devotion, that the aspirations of his own soul may be able to lift his heart and mind. Let him secure information concerning Congregationalism and what it is doing and has done, to affect and influence the civilization of this great land of ours. In these ways and in any others which will occur to the pastor, these men and women must be built together into the temple of our Lord and Saviour.

# World Service Assumptions Examined by Council

*By* HENRY SMITH LEIPER

IN a time of rampant criticism, often careless of the facts, it helps mightily if one can calmly face afresh the basic implications of the Christian life. For this purpose the March meeting of the Promotional Council of the Commission on Missions involved a two-day session, when thirty-five of the people primarily responsible for the world service activity of the churches met and considered three major questions: *i.e.*, the case for religion in our time; the case for the home mission enterprise; the case for Christian work overseas.

Under the alert and discerning guidance of Secretary Merrill, discussions of more than ordinary significance were conducted. Dr. Merrill opened the conference by presenting a very able outline of the state of modern religious thought.

### Religious Service Depends on Religion

From Professor Whitehead, H. Wieman, Dr. Niebuhr and L. P. Jacks, Dr. Merrill quoted relevant statements bearing on the subject. He defined the present task of religion as that of "providing a unifying and integrating principle in individual and collective life." "If it be argued," said Dr. Merrill, "that the world is now too complicated for any such unifying principle, the answer is: the more complicated life becomes the more urgent the need for integration. The little skiff has a rudder—so has the giant ocean liner. You can manage a skiff without a rudder; you cannot so manage the larger vessel."

Christianity claims to explore the mystery of life. While it does not solve the mystery, it shows that it is not a muddle. It promotes the ideal of life as a laboratory or as an adventure in things intellectual, ethical and mystical. When asking the question, "Why do we take Jesus as our guide?" we find a fivefold answer: because of his insistence on the worth of personality; because he calls God Father and acts on that assumption; because he insists on the family of human society and on religion as a way of life; and lastly because his own personality is uniquely dynamic. If one asks the question, "How necessary is religion to our major problems?" he has but to consider the complexity of those problems to see how true it is that a lesser thing than Christ has to give will not avail.

What have these considerations to do with our presentation of the missionary enterprise? Just this: we must show in the pulpit and in the editorial sanctum a thorough grasp of them and we must realize that the interest in the world-wide extension of the Christian ideal is just about proportionate to the intensity of interest in the ideal itself.

For any promotion that is Christian we need the qualities of honesty and sincerity which hate delusion as much as any scientist can. And we need humility which constantly faces the inadequacy of our expression of the greatest things in human life. We need courage and boldness. We may not wish to be called saints, but we cannot afford to shy at the idea behind that term. In all the things that belong to Christ those who promote the extension of his kingdom must be among the competent ones of their generation.

### The Case for Home Missions

Speaking next on the case for home missions, Mr. William Beard gave a number of very effective illustrations of the way pioneer service has borne fruit in later life. His very compact and succinct illustrations of the case were supplemented by Dr. Cady, who has just returned from a trip to Porto Rico, where he studied Congregational mission work.

It was the prevailing opinion that only a small proportion of church members appreciate the size of the unfinished task of home missions. Those who would make clear the actualities must hold in due proportion the emphasis on achievement and upon unmet need. Un-Christian America exists and cries out to all the world negations of the Christian affirmation which can never be drowned by talk. Only intensive earnestness in the development of Jesus' way of life will avail.

### The Case for Foreign Missions

Dr. Cornelius H. Patton, in presenting the subject, referred at the outset to Dr. Mackintosh's great book on the originality of the Christian message, in which it is pointed out that Christianity is the only religion in which we find this idea: God seeks the heart of man. All religions teach that man seeks God.

In an effort to show the breadth of the Christian approach to the non-Christian world and the increasingly sympathetic character of that approach, Dr. Patton called attention to the work of outstanding missionaries who are interpreting the cultures of Japan, of India and of Africa to the Western world—this in response to the charge that the missionary goes in with ruthless hand seeking to destroy.

To meet the criticism that Christian work has

een ineffective, one has only to turn to the history f the last one hundred years. The early representtives of Christianity in many foreign lands had othing to show for their work but a sublime record f faith and self-sacrifice. Now there are areas so rofoundly affected that a man like Dean Keppel f Carnegie Foundation comes back from Africa ith the statement that the achievements of misons are simply incredible. There are aspects of fe, such as the attitude toward women and chilren, the ideals of industry, and the concept of ter-racial harmony which have been brought up to ew levels by the missionary. In spite of failures ere and there along the line, there has been a eady progress which any intelligent man or oman can recognize and appraise, once the facts re known.

**Worth Doing—Is it Being Done Well?**

Dr. Merrill in referring to the foregoing discusons asserted that it seemed agreed that the misonary task of the church was worth doing. A rther question arises: "Are we as Congregaonal folk doing our part well?" The somewhat etailed answer to this question occupied a good eal of time. Whatever one might say about the timate answer to the question, it was very obous that those concerned with the doing of the sk were anything but self-satisfied and the urge be more effective was manifested by all.

It was agreed that one of the major tasks at the esent time is that of giving to pastors of Conegational churches a truer and more comprehenve picture of what modern world-service has real- accomplished. And reference was made to the ct that where it has been possible to promote tours investigation by pastors and others in A. M. A. rritory or among other outstanding missionary stitutions, conviction and enthusiasm have inriably resulted.

**Calls Attention to Church's Sickness**

From this point on the conference became more ghly technical and the routine business of the omotional Council was dealt with in succeeding ssions, although a place was made in the program the second day for an address by Dr. F. A. Agar o was a former medical missionary in Africa der the Baptist Board and who now, as a doctor, is studying the delinquencies and illnesses of churches. He made statements so amazing that they sounded incredible, but his twenty years of studying American church life have provided him with so many irrefutable facts that it was soon obvious that he knew very decidedly what he was talking about. Space does not suffice to give more than a suggestion of his diagnosis: Forty-eight percent of the members of the Protestant church never go inside of a church door from one end of a year to another. About twenty-two percent of the members do all the work. Only fifty-seven percent give for local church maintenance and only about thirty-one percent give at least something sometimes for missionary work. In New England seven percent of the non-members of the churches who are nevertheless attendants give to the support of the churches—in California only three percent. In thousands of churches studied it has been found that the list of people who attend and those who give is always the same, save for a margin of five percent variation. Just four and one-fourth percent of the Sunday School enrollment of the average church will come into church membership each year.

**It Can Be Cured**

Like a good physician Dr. Agar does not stop with the diagnosis but gives a prescription for the cure of what ails the church. He presented it in a very convincing and effective manner with the result that the Promotional Council voted to appoint a committee to see what ideas of his could be incorporated into Congregational church practice at the present time. It was likewise decided to take up with the National Council the possibility of securing him as a speaker at the next biennial meeting.

After careful consideration of the problems of literature, of conditional gifts, missionary education, the local church, and the encouragement of individual giving, the meeting drew to a close, leaving all those who had attended more than ever sensible of the responsibility that lies upon the Christian church member of today if he is to be worthy of the Master's commission, "You are my friends. Go into all the world and preach the gospel."

## Church Pews Needed!

One of our home missionary churches in North rolina, which has just completed a beautiful fice, is greatly in need of twenty ten-foot pews. Is there some church that can spare them? If so, kindly communicate with the office of the Extension Boards, 287 Fourth Avenue, New York City.

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**Annual Meeting of Congregational Boards, Minneapolis, May 22-24**

# A Unique Job and the Man Who Loves It

*By* REV. O. P. AVERY, *Assistant Superintendent, Montana*

THE PASTOR IN HIS STUDY

**Frontier Conditions Still Confront Us and W Still Face Pioneer Problems**

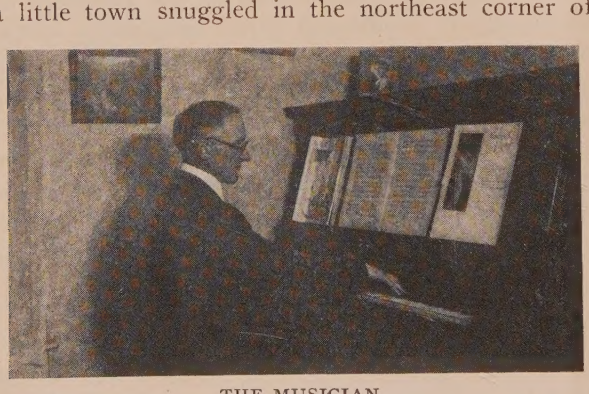
**Great Is the Opportunity for the Parson With Clear Head, Warm Heart and Holy Ingenuity**

**Nowhere Are the Services of a Real Man of G More Highly Prized**

THE romance of the frontier has still its afterglow in Montana. Carter County is one of several larger parishes of three thousand or more square miles with a population of about one person to the square mile. It is still the land of the sod house, the log cabin and the settler's shack. Herds of antelope still silhouette themselves against the skyline. Settlers yet remain who recall the days of Sitting Bull and his people and repeat legends which cluster about Medicine Rocks and the old Indian battlefields.

The people of the frontier today are of all grades; many college graduates, some of whom have become rich with herds of cattle and flocks of sheep; and many who are poor from the struggle to "get their start" far from the railroad, with nothing but bare hands and lands to begin with. This means loneliness for the women; and for the children, a hard struggle to secure an education.

Ekalaka is the county seat of this great region. At the end of a forty-two-mile journey from the railroad one turns a hill and drops suddenly upon a little town snuggled in the northeast corner of



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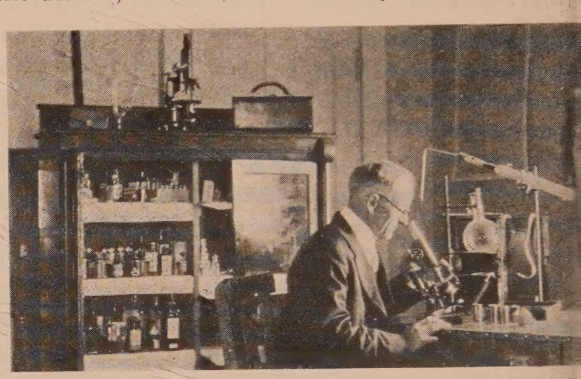
a valley—a welcome sight after passing through snowbanks higher than the auto's top, remnants of the big storm which five weeks before piled a drift to twice that height. For seven or eight months of the year one is debating as to wheth snow or "gumbo" mud is the greater drawback, t verdict varying according to the season.

This little burg loves to advertise itself as "T Wild Inland Town," and, of course, on the day the Rodeo, at least, feels in duty bound to deliv



THE BIOLOGIST

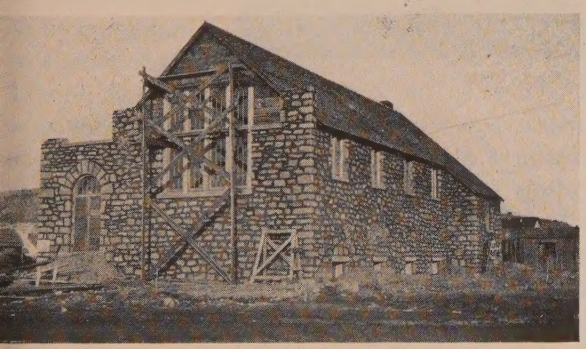
as advertised. It doubles its population of hundred and fifty people each winter by the coming of parents with their children, who s for school advantages which the prairies ca offer. The town still savors of the frontier. W the café advertises "Good Coffee," its compet paints on his window, "Honest-to-God Coff Here is the place of Paddy Ryan, the world's cha pion all-round cowboy who conducts, in the wint time, a "Horse Cafeteria." Bob Askin, too, "ha around" Ekalaka after winning laurels as cha pion broncho buster at the old Madison Squ Garden. Dr. Hedges, the dentist, is a celebrity Deadwood "Days of Seventy-Six" and a forn ranch neighbor of Roosevelt.

Six years ago there came upon the scene one w is reputed to be "the most valuable man in the wh county"—Rev. E. Jasper Sipes, who ever since t has displayed a marvelous versatility in meeting needs of his parish. He is a minister first of

r he feels that the people need religion more than ıything else. He goes with his message to dis-nt school houses, answers the call for funerals in ·mote homes, though it may mean a day of hardest avel through mud or snow. A far-reaching social rvice is given in the distribution of renovated othing which comes in mission boxes from all ver the land. Our frontier minister rejoices in larger constituency and a better total congregation ıan many a city pastor finds for his Sunday serv-es. And he never forgets that he is dealing with telligent people who profit by the best that can given them; so he keeps up with the latest books s aids to his message.

Should you be passing at certain times you might ink that an orchestra was practising hymns for ıe church service, but upon further investigation ould discover that our minister has simply tuned s piano and phonograph together and is thus en-ɔying himself. You would also learn that he is an ɔle artist who can render the classics most ac-eptably; one who, in other places, has directed ands, and in his present field has trained scores youth in piano, violin and clarinet.

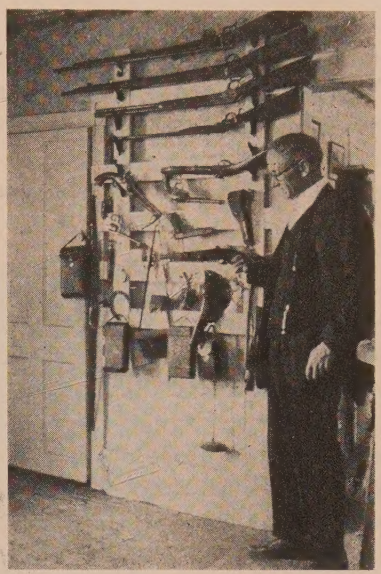
A man's hobby is somewhat of an index to his ıaracter. Should you guess that Mr. Sipes is pioneer in spirit you would have proof of the ıme in the rack of guns on the wall of his office. hese are not so much for purposes of destruction, xcept for birds and beasts of prey, as for the mem-ries which they stir. Here are revolvers of the ınt-lock age and automatics of the most modern attern; old rifles and new ones; and there are ıneras, too, both large and small. Most of these re the gifts of friends who know his hobby. Many destructive pest has been brought to earth by his killful aim, and many a picture of frontier life has een brought home by the camera.



NEW CHURCH IN EKALAKA, MONTANA

No doubt it will surprise many to learn that ıere is on the frontiers of Montana a volunteer ıedical home missionary and specialist. In the ays of training and former pastorates Mr. Sipes had, as another hobby, the study of medicine, and at the same time took every opportunity for work in the Michigan State Biological Laboratory, and under physicians and surgeons. Now he has use

HIS AIM IS TRUE IN WORK AND PLAY



for all of his medical knowledge, his surgical and laboratory skill. With his microscope he makes frequent blood analyses for the local physician. Many of the prairie people come to him for help in emergencies. In two days of our latest visit to the field, seven patients called the first day and five the second. They come at night and on Sundays. Sickness and accident wait for no man's convenience even on the frontier. This brings a widespread ministry to his door. On the same day one man came fourteen miles over winter roads from the northeast to see him, and another, thirty miles from the southwest. Sometimes travel conditions necessitate the use of mail-order service.

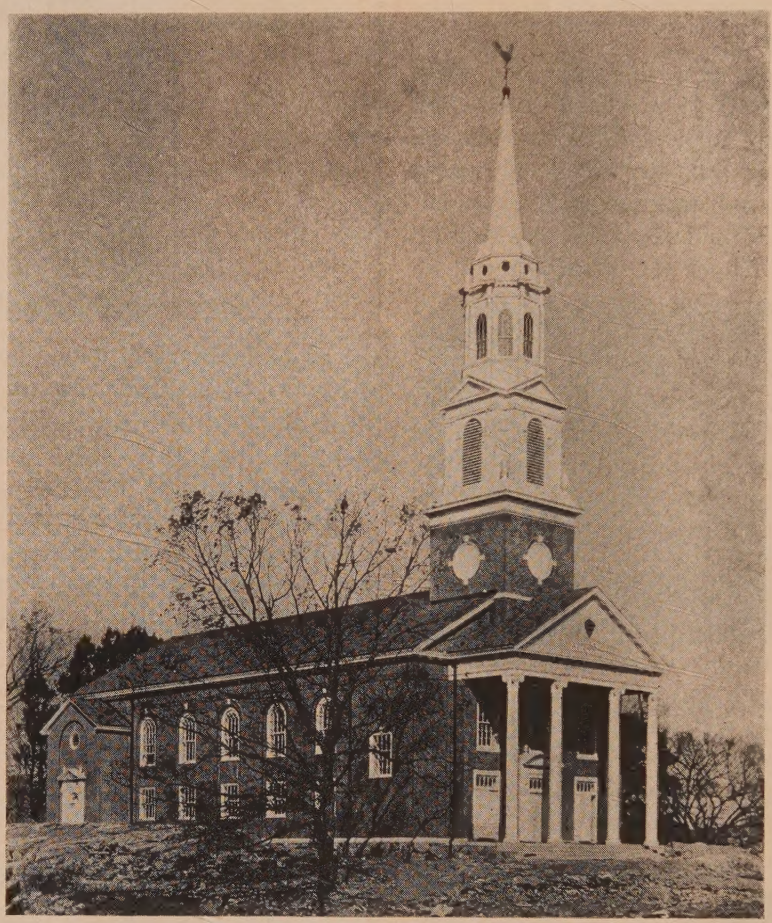
There are no standards by which adequately to value a ministry like this. This frontier "first citizen" is beloved of those whom he has befriended as pastor and physician. The beautiful eleven-thousand-dollar church building, over twoscore miles from the railroad, which is replacing the old wooden structure in Ekalaka is a token of appreciation of the work done for all people without respect to creed or station. This is evidenced in the generous gifts, and in the conscientious work of the local contractor which have made possible so fine a structure in so small a town. People from all about take pride in sacrificing, that, with the help of the Building Society, they may have a suitable home for the work which is being done. From all over the United States come requests for pictures, letters and programs relating to the work of this frontier missionary. He loves his job.

# A Connecticut Project

**This Article Tells How a Venerable New England Church in a College Town Is Taking on New Life, and Serves and Is Supported by Christians of Many Denominations**

*By* WILLIAM WHITE LEETE, D.D.

SOME years ago, during a session of the Connecticut State Conference of Congregational Churches, a clergyman, somewhat nettled because the proposition which he championed was voted down by his brethren, made this sweeping declaration: "Connecticut is a state in which you can neither kill anything nor make anything alive." Past history was against him when he spoke; and so is the history that is now in the making.



THE HOUSE OF WORSHIP, STORRS, CONNECTICUT

The church at Storrs, Connecticut, is less than two hundred years old. At the end of the first century its days seemed numbered, but reviving in 1848, it has since repeated the history of the average country church. Seven years ago, however, under the pastorate of Rev. Marshall Dawson, it saw another vision and dreamed a new dream; and under the hand of the new pastor, Rev. Morris E. Alling, the dream has taken on a very palpable form. A noted member of the Federal Council of Churches recently visiting Storrs came away saying, "This is a new adventure in religion." We believe that our readers will wish to know more about it.

### The Church and the College

The undertakings at Storrs are explicable only in remembrance of the fact that in that community is located the State Agricultural College. Upon the church is thrown the responsibility of ministry not only to the religious and social life of the rural community but also to that of a college having a attendance of five hundred students. Under th advice of the Federation of Churches it was con cluded that, whatever was done, the old countr church organization at Storrs should be preserve and in its name the property should be held. It is therefore, mor worthy of notic that in the thing which have bee brought to pas the churches o various persua sions have unite and that, in th gifts offered Roman Catholic and also Jew have been willin and even out standing con tributors.

Three year ago a campaig was started for community hous and one and half years ago th beautiful buildin shown on thes pages was finish ed at a cost o $85,000; and no on the rocky kno where have stoo three humble predecessors stands today this stately house o worship fashioned after the old Colonial type, an costing $155,000.

The president of the college says, "The buildin of the church and community house is the most im portant event in the history of the institution sinc its foundation." Many are ready to say that tha event has also an important bearing on the ques tions of unity and comity that are vexing the whol Christian world. The union of men of such varie religious attachments in doing this one thing fo the good of all is very heartening. A large ma jority of the teachers in the college are member

of the Congregational Church at Storrs, but most of them are not Congregationalists.

Of the students, 140 are Congregationalists, 110 Catholics, 50 Jews, 50 Episcopalians, 35 Methodists, 30 Baptists, 25 Lutherans and 60 or more scattering. But the house of worship and the parish house are common property for all of them. Jewish leaders address their followers from the church pulpit and Roman Catholics hold services in the community house.

REV. MORRIS E. ALLING

When the idea of a union effort was first broached the Committee of the Federation of Churches affirmed that the old Congregational organization at Storrs which had served the community since 1737 should remain as officially the church at Storrs. The property is therefore legally held in its name. But this put no check upon cooperation. To present to the oncoming army of students the great essentials of faith in God and love of man was seen to be far more essential than denominational successes. Baptist, Episcopal, Lutheran, Methodist, Presbyterian and Universalist churches assisted in the enterprise. In one city of thirty-five thousand people a Roman Catholic wrote a check that was larger than the sum total of all that the Protestants in that city gave. In another city one-third of the contributions came from Jews. Such a union of all sects powerfully declares to the world that the things of the spirit are of supreme importance and its effect has been immediate upon the student body at Storrs. Twice has the college paper commended in glowing terms the architectural beauties of these new buildings.

**Students and Other Young People**

The church choir is mostly composed of student voices and their service there is one of loyalty and joy. The attendance at student religious meetings numbers close to one hundred and out of the one hundred and thirty-six people who joined the church in 1927, seventy-five were college students. More than fifty students completed last year's special courses in religion directed by the church and for it received academic credit.

For several years Storrs has been the rendezvous for conferences held by the young people of the Congregational churches and next June they will come up to their meetings with a new enthusiasm. The hand-carved communion table used for the first time last December is one of their gifts.

It is natural that the Congregationalists of Connecticut should take a special interest in this venture at Storrs. From the outset they have done so, and in order to clear off all financial obligations they have made the Storrs fund a special project for the year 1928. A leaflet to all the churches commending this object to the ministers and the committee on missions in all of the churches has recently been sent out by the chairman of the State Committee on Missions.

Among quite a number of large individual gifts made during the three years is that of the beautiful steeple. The total cost of it was met through the generosity of Mr. Lucius Storrs of New York, formerly a resident of Connecticut; and the steeple stands as a memorial to the Storrs family, whose name has in many ways been written large in Congregational history.

The buildings as we see them on these pages are highly satisfactory as specimens of church architecture. A happy suggestion of that gospel which champions the perfect, the true, and the good, they are an ornament to the village and a compliment to those who designed them. As to the other features, we are glad to quote from one of the students, a Jewish boy, who in December wrote an article for *The New England Homestead:*

**A Student's Description**

"The frame of the church is of steel throughout, including the steeple, which rises sixty feet above the slate roof. The building is one hundred and sixteen feet long and sixty-five feet wide. It is constructed of Harwood brick, with marble and granite trimmings. The windows are unstained and built in the fashion of old tradition with gracefully arched frames. The front of the building has a large portico that is simple in design with large pillars of marble. In the steeple a tri-faced clock that the student body is contributing to the church is soon to be installed.

"The interior is designed with beautiful lines and arched ceiling painted a very light ivory tint with light blue trimmings. The walls are painted with a white enamel. The gallery extends on both sides and along the back with a seating capacity of one hundred and fifty persons. The main floor is constructed in the form of an auditorium seating three hundred and fifty, making the total capacity of the church five hundred persons. On

two or three occasions the audience has numbered over six hundred.

"The general style of the interior carries out the early Colonial idea of construction with a large stage-like platform or chancel that contains the organ built in its sides, the organ console, forty

THE PARISH HOUSE, STORRS, CONNECTICUT

choir seats and the pulpit. On either side of the chancel are located the choir rooms."

The community house, attractive both within and without, fills a long-felt social and educational need. It serves the permanent residents and no less those who come and go and who value far more than they sometimes admit the chance to fellowship with people who remind them a little of the old folks at home.

Rev. Morris E. Alling, pastor of the church and chaplain of the college, has played a most important part in securing these buildings. He is being called upon in many directions to tell the story of how they have been secured. Last month he addressed the ministers of Rhode Island in the hope that they will follow a similar plan for the state college at Kingston. All communities will watch the experiment at Storrs with unusual attention.

The message of religion, in order to seem essential to the modern mind, must be inclusive and not exclusive. We are going to find this true everywhere, but it is most quickly to be observed in the college town. The world is asking for something eternally essential and the louder it speaks the more will the separations made by creeds and by sects disappear. For this reason those buildings that rise up so handsomely on the rocky knoll at Storrs are guarantees of that for which many have long hoped.

### Peter's Cock

The weather vane that crowns the meeting-house is a rooster. Many another church in New England and Old England as well has such a weather vane. The fathers put it there to suggest the scene when Peter, made conscious of his sin in denying his Lord, went out to weep and to repent. The Jews who crucified Jesus did not hear the cock crow. Of them Christ said, "They know not what they do." It was only Peter who heard. It was the professed friend of Jesus who denied him. Have not Christians denied him all through the centuries by the way in which they have treated the Jews? Is not this emblem a good one for the weather vane up to which representatives of various sects and of the Jews themselves will often turn their eyes? It surely is in agreement with the whole idea of mutual understanding and comity in religion which the project at Storrs exemplifies.

Several have tried their hand in writing poetry about the roosters that have here and there been mounted on the steeples of New England churches. One writer apostrophizing the weather vane on the First Church, Springfield, Massachusetts, describes him in one of her lines as, "The dear faithful rooster that ne'er leaves his perch." But another, a minister's wife, makes the rooster on the historic church at Old Hadley speak for himself, and more in agreement with what we have been saying.

"Summer and winter, night and day,
The merry winds around me play,
And far below my gilded feet
The generations come and go
In one unceasing ebb and flow.

"While roundabout and roundabout and roundabout I go
The way of the wind, the changing wind, the way of the wind to show."

The moral winds that now sweep the world are changeable and changing. Yet only from certain quarters can we expect fair weather. Is not the weather vane at Storrs predicting the better day?

# Friendship in the Migrant Fields

*By* MRS. D. FOSTER UPDIKE, *Congregational Representative*

"Friendless, homeless, hopeless, they wandered from city to city
From the cold lakes of the North to sultry Southern Savannas,
From the bleak shores of the sea to the lands where the Father-of-Waters
Seizes the hills in his hands, and drags them down to the ocean." . . .

JUST so, following the crops, all year round and year after year, hundreds of thousands—running into the millions—of migrant friends of ours go up and down and in and out of all our states—here awhile, there awhile—always moving or shifting from one location to another, caught up first in one phase and then in another of our industrial and agricultural life, no type of which is wholly exempt.

### Homeless Motherhood

To the individual the evils of such service are many. Some of these are the poverty of social and moral standards and of educational opportunities, as well as the menace to health—even to life and limb. To the home the evils are practically insurmountable. If the mother has a mind to establish a home for her children—and what mother, within her comprehension, has not?—what are her chances with the family constantly transplanted, via box-car, Ford or truck, and with residence (?) for only a few weeks between moves, in shack, old deserted wagon-house, tent, Ford or truck! The families represent every nationality, including Americans, and average seven or eight members, but often number thirteen, seventeen and eighteen.

### Privations and Perils

For the most part, sanitary arrangements are prominent by their absence. Drinking water is kept in a pail that stands exposed till emptied; there are always dogs and cats—there may be chickens and pigs—grateful for its accessibility. There can be no homekeeping, as everyone works in the field or in the cannery. Even the wee tots are set to weeding and bug-picking. The very little children do transplanting for hours on end, exposed to all kinds of weather—in the very early spring and late fall—beets, onions, and so forth—to extreme cold and icy wet; in summer to the blazing heat and dazzling sun—eyes, backs, knees, feet and palms of hands often seriously affected and subject to the dangers of infection and blood-poisoning.

Life in some of the shrimp and oyster canneries is even more hazardous; standing in the wet, with the poison that the shrimp emits when opened imperiling lung, hand and arm.

There is the great wheat belt. There are lumber and mining camps that call for adult male laborers—though lads fourteen and sixteen may be counted "adult," and an occasional family may trail along to fetch and carry, cook and wash. There are apples, hops, nuts, fruits, asparagus, lettuce, cotton, et cetera, et cetera—till we find ourselves on the Western coast, having started with berries and small vegetables on the Eastern coast. In California there are four crops a year.

### The Helping Hand

We Congregationalists have a small share—all too small—in the crusade program for the establishment of health, education and moral and social betterment that was begun interdenominationally in 1920 by the Council of Women for Home Missions. Centers of contact are established in the midst of the migrant camps, with the full and hearty cooperation of the canner or grower. One must, in justice to him, remember that his season is as short as the migrant's. In these welfare centers, day-nurseries, Daily Vacation Bible Schools, school lunch counters and playgrounds with three young women (undergraduates) in charge, blossom, full-grown, overnight. On the cover of last month's

issue of this magazine you saw one of the evening classes of the older children—all dressed up, even to "borrowing," because their picture was to be taken! They had worked hard in the field from dawn to dark, but so interested were they in "The Lesson" that when the picture came to be taken it was a mere incident.

AFTER THE BATH

Corn must be canned within twenty-four hours after it is harvested. If the crop is heavy it means that the whole family, above babyhood, works in the cannery all night, having worked in the field all day.

Here you have two of the babies after six weeks in the nursery. Few of the centers run more than six weeks, since that is about the season and the migrant then moves on. The center, however, does not, nor may it ever, catch up with him again. Five or six centers have been all the program that could be financed in any one year. This year a bit of continuing work on the Western Coast and on the border has been carried on, under the Committee and its executive and Western supervisors. Space will not permit many details of this experiment, though of great interest and worth; a few illustrations from the Western supervisor's report must suffice:

**Filipinos and Porto Ricans**

"There are five hundred Filipino young men in this part of the valley. Most of them work on the ranches. Many of them associate with Mexicans, and some marry the best of our Mexican girls. The boys came to me for assistance in a program celebrating the memory of José Rezal, their great martyr patriot, which I gladly gave. I also suggested a Sunday School class of their own with an American man to teach them and possibly a permanent clubroom—their only gathering-place has been a vile pool hall. The volunteer helpers are so hard to find in this valley where everyone works."

**A Disgrace to His Profession**

"Every town needs a clinic. The country doctor refuses to have Mexicans and Negroes come to his office. I had to take a little Mexican boy three miles to the county hospital. The boy had been crying for several days with a pain in his leg and it seemed to be infected. He was two days at the county hospital before the doctor saw him, after refusing to let me take the boy to his office. We have long suffered from this kind of public health service.

"Another thing that is bound to affect our migrant Mexicans here is an influx of Porto Ricans. Six hundred families were brought here last September to pick cotton. The crop was poor, and no promises made to these poor Porto Ricans

were kept. Unhoused and unfed, they have suffered terribly and are now drifting around the Southwest. Embittered by the great injustices done them, they are a new problem. We have induced the Labor Commissioner to look into these affairs, and hope the Bureau of Labor at Washington will take steps to restrain these big concerns from bringing in other laborers to suffer as these Porto Ricans have.

### Their Only Real Estate

"It is late, but I must tell you of the Japanese and Memorial Day. They have their own part of the city cemetery. I noticed every grave was decorated with an American flag. I knew some beautiful sentiment must be connected with the idea. I asked a dear little woman why they planted flags on every grave, when we Americans mark only soldiers' graves with flags. She hesitated to unveil the real reasons, but finally, knowing she could trust to my sympathetic understanding of their motives, said, 'Well, the minister says we are all

Christian soldiers, fighting a good fight.' But I knew she had not gone to the bottom of it, so I said, 'Is it not true that you own your graves?' Yes,' she said, 'it is the only land we can own in America.' "

No intelligent Christian man or woman dare longer neglect a study of the child labor conditions, as well as the conditions of women in industry, of his or her own particular state, and the laws extant in that state; each must be ready to face the issue—and take a hand. Your vote is your voice, and you speak out loud!

# Work Among Spanish-Speaking People

*Extracts from the report of* REV. C. A. THOMSON, *Executive Secretary of the Interdenominational Council on Spanish-speaking Work at the Annual Meeting, San Antonio, Texas, December* 14-18, 1927.

THE number of Spanish-speaking people in the United States is constantly increasing. Coincident with the Immigration Act of 1924, there took place a decided reduction in the number of Mexican entries, but each subsequent year has shown a definite increase in the number of Mexican immigrant aliens admitted.

The Southwest still holds the majority of our Spanish-speaking people. But the demand of the railroads and the beet industry for Mexican labor has drawn our parishioners northward up the Mississippi Valley to Chicago; has scattered them throughout the Great Lakes region; and even pushed them on eastward as far as New York and New England. The Mexican is a familiar figure in the employment offices of Chicago. Detroit has its Mexican colony. New York City is reported to possess between two and three hundred thousand Spanish-speaking residents. The "Solid South" is perhaps the only section of the country still uninvaded, but Texas is beginning to spill some of its Mexicans into Louisiana, and Florida has its large colony of Cubans.

A pamphlet on the Mexican Immigrant is now being prepared for circulation by the Federal Council of Churches. The Rockefeller Foundation is financing a study of the Mexican here by Dr. Manuel Gamio of Mexico and Dr. Paul Taylor of the University of California. This will result in important publications. Fleming H. Revell Company will have on the book stands within the next few weeks a volume from the pen of our own Dr. Robert N. McLean dealing with our Mexican visitor.

The possible restriction of Mexican immigration to the United States is rapidly coming to the forefront of public interest. Employing interests, agricultural and industrial, are opposed to any limitation in the number of entries. But notwithstanding their protests, sentiment for restriction seems to be gaining ground. More and more frequently, the opinion is voiced: "The Mexican is coming to us too fast for our good, and for his own good, also." As long as he comes in such numbers, he can but slowly adjust himself to American life; further, the new arrival serves to overstock the labor market and keep down the wages of the resident Mexican. Congressional leaders tell us that in this session a determined effort will be made to limit Mexican immigration, perhaps by the "quota" system. If restriction is effected, we must strive that it in no way reflects upon Mexico's prestige or injures Mexican-American relations.

These latter have undoubtedly shown an improvement during the past year. The tension in the dispute concerning the oil and land laws has lessened. The religious conflict rests at present in a deadlock, with no immediate prospect of solution. It has served to transfer to this country a consider-

able number of priests and nuns, many of whom have found employment in the churches and schools of the Southwest.

The Congregational work in Southern California has been strengthened by the coming of the Rev. E. T. Holding, who enters upon its superintendency after extensive foreign missionary experience. This past year witnessed the organization in Chicago of a joint Congregational-Presbyterian church for the Spanish-speaking people under the direction of the Rev. Lacy Simms. The Southern California Mexican Sunday School Association, embracing all the evangelical denominations except one, continue to exert a unifying influence. In Wichita, Kansas, the union church, under the supervision of the local Council of Churches, prospers.

Few missionary fields can report as much definite progress as can our endeavors among the Spanish-speaking people of the United States. More than 22,000 communicant members are now enrolled in our 333 churches. Our denominations support over 800 different enterprises located at 300 different points. Our boarding and day schools number thirty-four. As befits good seed sown in good soil, the work is growing with astonishing rapidity.

Hearty appreciation can well be voiced to Mr. Alberto Rembao, graduate of Pomona College and Pacific School of Religion, for the effective services he has rendered in the publication of our Spanish Christian paper, *Nueva Senda*. He has carried the greater part of the editorial work in Spanish, and his counsel has been of value in determining the policy of the paper. Natural literary facility and previous journalistic experience fit him for increasingly fruitful service in this field. The suspension of *Nueva Senda* for five months has handicapped somewhat our efforts.

Two more excellent tracts have come from the pen of Dr. J. H. Heald, and have been published by the American Tract Society. They are entitled —in Spanish—"What Christians Think of the Church" and "What Christians Think of Society." Already they have received a cordial welcome, and are being widely used.

An invitation to hold our annual meeting in 1928 in connection with the "Friends of the Mexicans," who meet in Pomona College, Claremont, California, has been extended us by Professor James H. Batten. The "Friends of the Mexicans" are a group of educators and social workers interested in the Mexican in the United States.

# Mr. L. Emmett Drewry

THREE years ago Mr. Drewry was appointed principal of the high school department of Talladega College and teacher of education.

L. EMMETT DREWRY

He was graduated from Oberlin College in 1914 and had studied for several successive summers at Teachers' College, Columbia University. At the end of his first year at Talladega, the trustees decided to segregate the high school from the college department and to make it an educational laboratory for the training of high school teachers.

As Mr. Drewry's avocation was dramatics, he organized what is known as the "Talladega College Little Theatre," which has had two successful years in producing dramas at the college and in neighboring cities and towns. As the time approached for celebrating the Sixtieth Anniversary of Talladega, he was made chairman of the pageant committee and produced a pageant of rare quality entitled, "Sixty Yesteryears," which was given at the college last October before a crowded and very appreciative house. Little did anyone think at that time that this pageant would mark the closing work of an efficient administrator, an effective teacher, and a promising dramatist.

Within a few weeks following the production of the pageant, Mr. Drewry was obliged to go to the Veterans' Hospital at Tuskegee, where he died from tuberculosis, on February 23.

## INTRODUCING THE PROJECT SECRETARY

By Ernest M. Halliday, D.D.

ONE of the significant incidents at the recent Midwinter Meeting of the denomination was the introduction of the new Project Secretary for the Home Boards, Miss Helen Frances Smith, who comes to the work with an enthusiasm born of her experience in the local church, in state and Board offices. She understands projects and people, and is eager to bring them more closely together. Miss Smith has many ideas for developing the Project Plan, but it is necessary for her to know your problems before she can really serve you. As the Project Secretary represents all of the Homeland interests. she will be able to answer your inquiries concerning the entire work. Write to her if you want fresh news concerning your accepted projects whether they be listed as Extension Board, American Missionary Association, Education Society or Ministerial Board work. Or, if you are perplexed and feel the need of advice regarding projects, or the cultivation of interest in the definite work already accepted, write to the Project Secretary for suggestions.

# Spring Planting and Projects

*By* HELEN FRANCES SMITH, *Project Secretary of the Home Boards*

DID you ever have a garden spot all your own? If so, do you remember how you first prepared the soil, cultivating and enriching it, and then, almost with reverence, dropped in the tiny seeds and covered them up gently and lovingly? And do you recall how, in a few weeks, you thrilled at the sight of the tender green shoots pushing up through the warm earth? And finally, the full grown plant with its fragrant blossoms delighted your eye and added a glory to the whole community.

MISS HELEN FRANCES SMITH

Just so is it with projects. Our hearts are the garden spots; the seeds, the needs of the world; the cultivation, our programs of education in the various organizations of the church; the seedlings, a new-born desire to know and help our great missionary enterprise; and the full grown plant, that missionary or that school, which has become our project, and through which we are helping to develop beauty of character, and glory of soul in the human lives surrounding them.

It is in some such way that the Project Secretary of the Home Boards likes to think of projects in the local church. Not as a prosaic duty to be undertaken, but as a delightful experiment with vital factors which will ultimately make America a more truly Christian nation.

Has your church caught the vision of the Project Plan? Have you chosen a definite piece of missionary work which you will adopt as your own and cultivate by your interest, your prayers, and your gifts? If not, you are missing the joy of sharing in the greatest adventure of the age, an adventure which transforms money into lives. Now is the time to plan your Project Garden, and the Project Secretary urges that you consult your state superintendent, who will advise you concerning the selection of projects. After selection, begin to cultivate the interest of the members of the church by programs of education, and this is where the Project Secretary is ready and anxious to help. Write to her for letters from your missionaries, or reports of your Homeland work which can be used in building your programs. Address Project Secretary, Room 818 Fourth Avenue, New York City.

# The Land of Beulah

## A Land of Ancient Conflagrations and Modern Opportunities

*By* GEORGE DALZELL

"THE Slope Country," as they call that part of North Dakota rising westward from the Missouri River, was once the scene of a great conflagration. Huge heaps of burnt clay resembling shattered brick or pottery crown the top of knolls or are found in pockets in the fields. Great red seams extend along the sides of buttes and hills—yes, clear through them. Looking across the valley you find the same ceramic stripe. Mighty forces of erosion have torn out the intervening valley, but the burnt clay vein was once continuous, as doubtless was the coal which produced it. You will find this burnt clay deposit all over the slope country, and it all happened before the advent of man.

How it would have made the heart of a Seven-Day Adventist leap for joy had he been able to view it from afar; and all the Millerites would have donned their ascension robes, for the sun was darkened and the moon turned into blood by smoke extending over most of the continent. It is likely coal enough to have run this little old planet for quite a respectable period was used up in one great colorful blaze.

### The Magic of Black Diamonds

But it didn't take all of North Dakota's coal. There is a lot of it yet. Big veins, sometimes twenty to thirty feet thick, cached away, with covering of rock, sand and aluminum safe from the big fire. Mostly the upper veins were burnt out. How thick they were no one knows, but the depth of the burnt clay indicates that they were of large size.

So it happens that the history of this Land of Beulah turns on the still abundant supply of black diamonds which is changing the locality from an agricultural section to an industrial one; or, maybe, a blend of both. This Land of Beulah is yet new. The homesteaders began to come about twenty years ago. The railroad swung up the bank of the Missouri only fourteen years since, but now whole trainloads of coal are made up daily and are sent to Bismarck, Mandan, and a host of smaller places, some nearly two hundred miles away. Steam turbines, whose furnaces have an appetite for one hundred and sixty tons of coal, develop current which is being sent in various directions. In the near future they will devour a thousand tons a day, if the plans of the promoters materialize.

The plant is at the mouth of the mine and utilizes the slack screened from the breakers. Across the railroad track from the plant is the vat, about half a block in size, where the steam is condensed to be returned to the boilers. Power, light and heat are right at the mine's mouth to be sent over the wires.

### Germans From Russia

This is of interest to our readers, for it has to do with the welfare of a people whose moral and spiritual affairs are, in part at least, our concern. First, the German Russians. In the block west of our edifice there are four German-language churches—a church on every corner. There are five German churches in this town and a German Congregational some distance out in the country. German Russians, their name is legion in the slope country. Fifty-five German Congregational churches in North Dakota, nearly all of them in the slope, and, I understand, all are recruited from the Russians.

What about these folk, whose ancestors once migrated from the land of the Kaiser to the dominion of the Czar, and who have come to conquer the rain and sometimes the sun-parched prairies of the slope? Their brethren who come from Germany are inclined to look down on them, for Russia has not contributed much in the way of culture to these people. After some contact with them, especially as represented in the second generation, I am inclined to believe that they, like the Scotch-Irish and Canadian-Americans, having gone through the severe selection process of two migrations, represent a higher average in native genius and energy than the people from whence they sprang. This, of course, is saying a good deal.

The record of their children in the public schools is excellent. In capacity for music they far surpass most other nationalities. Here, in lean years and with disturbed conditions of the wheat market, they have made good, where the descendants of old American stock have fallen down on the job. In the next generation the descendants of German Russians will be heard from. A touch of old Russia is to be found in the garb and ways of the old folks, and, less distinctly, it lingers about the American-born.

### A Substitute for Peanuts

Recently, in a store holding a special sale, I noticed at the close of the day that the floor was thickly strewn with the shells of sunflower seeds.

These people carry quantities of these seeds in their pockets and eat them with all the gusto of a small boy with a bag of peanuts. The seed is introduced at one side of the mouth, a skillful movement of the teeth and tongue extracts the kernel or grain and the shell or husk is ejected from the other side. This is done with astonishing rapidity. The floors of waiting-rooms, public halls and even the sidewalks are often littered with husks of sunflower seeds. Sometimes we find them in remote corners of our Sunday School rooms. Some of these old-time Russians are experts in the making of home-brewed hooch and have the old country's slack notions along drinking lines. But, on the whole, they are very good folks. They are intensely religious and when the gospel is presented to them in German they line up readily into the various American 'enes, 'ites and 'ans.

These Russians, however, are not the only foreigners taking root in Beulah Land. At "A Trip Around the World," given by the men of the church not long ago, with one exception, all the countries visited had native guides to help entertain the "tourists" who made the trip.

### Dividing the Body of Christ

The situation is changing. Four years ago we had the only English-speaking congregation in the town. But a minister recruited from the Disciples, who served this field some years ago, became dissatisfied, and, believing that he carried the destiny of the church in his vest pocket, undertook to move the whole works—building, membership and all—into the Campbellite fold. The church became divided and started acrimonious dissension among the constituency. Since then there has been a series of short pastorates with appropriate intervals and the church has sought alliances with various Congregational churches in an effort to keep going. There are now four other groups maintaining English services after a fashion. All hold their meetings in private homes. None maintains a paid ministry. They are Disciples, Nazarenes, Pentecostals and the Apostolic Succession. None seems likely to make much permanent contribution to the religious life of the town.

CONGREGATIONAL CHURCH, BEULAH, NORTH DAKOTA

*A power house and a lighting plant for the spiritual needs of our German-Russian fellow citizens—a sturdy folk, upright, devout, intelligent, industrious, ambitious, and very fond of music*

### Progress and Opportunity

Congregational work is making progress. During the past two months attendance at Sunday School has doubled and that of the young people's society has greatly increased. Some of the seceders show signs of returning and the business men of the place seem inclined to support and look to it to care for the religious needs of the English-speaking, Protestant-inclined population of the town. The membership, though small, included some of the leading business and professional men. Five of the public school teachers are now regular attendants. Three are active in Sunday School and Christian Endeavor. We have a devoted little band who endeavor to make Christian living the first aim of the church. The men of our organization, the Ladies' Aid and the Christian Endeavor are vigorously taking up a campaign for social betterment.

There is no public library in the place and a town of its size needs one. A reading room in the church basement, open evenings and some afternoons, could be arranged. Some of our older churches which have given up their own libraries and depend upon the public library for their reading matter might find this a good place to send their surplus books; and what a benefit they would be to

the people. Of late, the increased attendance of boys at Sunday School and Christian Endeavor is quite marked. Club work for them is one of our essential needs. Equipment is lacking.

Beulah is unique among North Dakota towns. It remains strictly agricultural while the majority of the country towns in the state are either at a standstill or on the decline. Larger places, like Valley City, Jamestown, Bismarck, Mandan and so forth, are making good growth. Since the advent of the auto these places absorb the lion's share of the trade within a radius of fifty miles and put many smaller towns on the toboggan slide.

**Chances for Investors**

Although furnishing light and power for Bismarck and Mandan, Beulah is seventy-five miles distant from the "Twin Cities" and is now the largest point on their line of Northern Pacific Railroad. The town is tied up to a growing industry production of power and light, backed by an almost inexhaustible supply of coal. Empire building is not yet over in the West. Here, in the center of the hard wheat belt, what might not be done in the manufacture of breakfast food and the whole great host of wheat products? Here we are right on the edge of the great sheep ranges—and the wool is sent to the Atlantic seaboard for manufacture. Navigation is to be resumed on the Missouri with consequent lower freight rates. At a recent meeting of the legislature, it was recommended that the state cooperate with the Federal Government in the construction of a big dam on the Missouri for flood conservation, water power and more uniform flow of the river. The proposed dam is a comparatively short distance from Beulah. With the exception of copper smelting at Butte and Great Falls, there is no manufacturing between Minneapolis and Spokane. Who will don the prophet's robe and tell where the centers of population will rise in that great interior empire which is yet in its infancy?

If any good Congregational Yankee factory owner is in danger of going broke it might pay him to look up North Dakota, where factories are needed neas the sources of raw materials, and where there is cheap fuel and power. Anyway, the church must not lose its vision and the Land of Beulah must be made to live up to its name.

# Watch and Ward Against Cancer

*The following article, though not quite in line with our usual home missionary work, is so important that at the request of The American Society for the Control of Cancer we are glad to print it.*—EDITOR.

IF a friend of yours starts out of the house on a freezing cold day without his overcoat you stop him. You are aghast at the risk he runs. You beg, nay, you insist, that he safeguard his health. You force him to take his coat. You see that he buttons it up. Why? Because you know that pneumonia may follow exposure. You wish to save him from illness, perhaps death. You act on humanitarian motives, based on knowledge gained from experience.

Now, what can you do to safeguard your friend against cancer? The answer is: First, you must learn some of the basic facts about the disease; then you must use this knowledge as common sense and common humanity dictate.

It has been estimated that of every seven women who reach the age of forty, one will die of cancer; and that of every ten men who reach that age, one will die of the same disease. These estimates are based on the statistics of recent years. How can this appalling death rate be prevented? The best safeguard is regular thorough physical examination, at least once a year, by a careful physician, and an immediate and searching examination if any one of the danger signals of cancer is noted. The New York City Committee of the American Society for the Control of Cancer will furnish free lists of these danger signals on application to its offices at 34 East 75th Street, New York.

Briefly, it may be said that cancer begins as a hard painless lump which slowly grows in size and because of the lack of pain may remain unnoticed by the patient for a considerable time. Hence, the desirability of regular physical examination by which any lump may be discovered while it is still small, that is, still in an early stage, before it has become evident to its bearer. Complete removal gives the patient the best chance of cure. It is far more risky to keep a lump or a sore which does not heal quickly than it is to have it removed. Not every lump is cancer, of course, but the risk of removal is slight, whereas if one waits and watches until one is one hundred percent sure that the growth is cancer, priceless time is lost.

Regular examinations of the body, determination to know the facts, willingness to accept good advice and refusal to listen to quacks, these are the weapons that should be used against cancer.

# David J. Perrin

## Christian Nobleman and Servant of the Churches

*This sketch of one of our most devoted and useful state Superintendents was written by* REV. ALEXANDER C. WARNER *of Springfield, South Dakota. It was forwarded to us by* REV. WILLIAM H. THRALL, *who, after over forty years of distinguished service as pastor and superintendent for South Dakota, was, on retirement, succeeded by Dr. Perrin. Those who have not known these men, as well as those who have, will thank us for the space we give to this article*—EDITOR.

DAVID J. PERRIN was born at Aylsworth, Kent, England, September 1, 1868, and his earthly life closed February 14, 1928. When he was one year old his parents emigrated to America and settled on the then frontier in southern Iowa. The urge of adventure and achievement brought them at length to the extreme outposts in Dakota territory. There the intrepid pioneer and his family homesteaded in Douglas county and fought for years the great American struggle now preserved as romance in books and pictures. The stark reality of sod shanty and drought, of prairie fire and blizzard, toil, privation and heartache, was, however, always illumined by hope and by the quickening fellowship of a few strong souls who knew how to bear the burdens of others. Many stories still are fresh with me of the joys and the rigors of those years as I heard them in seminary days when we shared common class experiences and occupied adjoining rooms.

REV. DAVID J. PERRIN

Out of this discipline of pioneering days, young David Perrin came one day, and knocked at the door of Yankton College. The door was opened by that famous pioneer of the Dakotas, Joseph Ward, who at once became the hero of the young Perrin, and prompted in him the feeling that the life of service and self-sacrifice should be the ideal of every man. That ideal he himself espoused henceforth with his whole heart. He graduated in the class of 1895, and though not yet contemplating the Christian ministry as his life work, he was persuaded by Superintendent W. H. Thrall, who had been his boyhood's pastor in Armour, to take charge of the little church in Meckling for a year. This experience was illuminating, was spiritually educative, and drew out from his soul the apprehension of the ministry as life's largest opportunity for the service of man and God.

The autumn of 1896 found him in Chicago Theological Seminary, from which he graduated in 1899, having served the churches at Meckling and Oacoma during the summer vacations.

He accepted the pastorate of the church in Springfield, where he spent seven and a half years in fruitful cultivation and aggressive extension of Christian work in that section. The sense of the wide extent and depth of power of that work of Mr. Perrin has steadily grown upon me during the years I have lived in Springfield. In 1906 his pioneer blood responded to a call from Belle Fourche, with its parish a hundred miles square, then in the rough and tumble of rapid settlement. In his second year on that field, with a one-horse buggy he traveled five hundred miles, held forty-seven preaching services, thirteen of them in localities where no religious service had ever before been held and out of which ultimately grew fifteen churches where only one had been before.

After six years at Belle Fourche Mr. Perrin, in 1912, accepted the work of assistant superintendent of our work in the state. In nine years in that service he traveled at the rate of twenty-five hundred to three thousand miles a month—a tireless apostle of Christ among the churches. At the time of his death he probably knew the geography and the resources of South Dakota and her citizenship as well as any living man, in addition to most intimate acquaintance with the Congregational fellowship.

In 1921 Mr. Perrin became the superintendent of our state work, in which capacity his prodigious energies have been poured out in service till the end. He won and retained the affectionate loyalty of the hundreds of pastors who have served with him. For sound judgment and efficient generalship the national leaders of our church pay him the tribute of their profound esteem. The leaders of other denominations acclaim his generosity, and considerateness and his single-minded devotion to the cause of Christ above all churches. His acquaintance with laymen over the state was most remarkable, and bespoke the simplicity of his thinking, the humility and the humanity of his spirit, the undying pastor-soul that was in him,

lovingly mindful of the least of all these brethren of our Lord. What highway of our state has not known the tread of his feet, what town or hamlet has not been blessed by his presence, "in journeyings often, in labor and travail, besides that which pressed upon him daily, anxiety for all churches"!

In 1924 his alma mater, Yankton College, which he has served with constancy and with decisive good judgment as a trustee for many years, conferred upon him the degree of Doctor of Divinity. Oftentimes this is felt to be, especially in the case of smaller institutions, a very perfunctory and almost meaningless distinction. But in this case it was certainly not so. As we have listened to him in these later years in sermons and addresses, have we not all recognized the breadth of his thinking, the fullness of his wisdom? And we have wondered how, in the responsibilities of his administrative work, he could find time for such wide reading and such painstaking thought.

Dr. Perrin turned from his earthly labors quite suddenly Tuesday morning, February 14, and entered into that larger field of spiritual adventure for which his earthly experience has so well prepared him. He is survived by his wife, Lora J (Walker), to whom he was united in marriage in 1898 during his theological course, and who has shared with him in this self-sacrificing ministry through almost thirty years; two daughters, Mrs. Rachel Koehler of Philip, with her daughter, the only grandchild, and Mrs. Ruth Breukelman of Iowa City, Iowa; and two sons, Jesse F., pastor of the Congregational church in Chamberlain, and Samuel David, who is a freshman in Carleton College. Two sisters also survive him, namely: Miss Celia Perrin and Mrs. E. F. Lyman of Great Falls, Montana.

Our captain has fallen, out beyond the banners he has so far advanced. We follow him still. And we shall hear his voice again.

# Religious Education Through Dramatics

*By Secretary* HARRY T. STOCK

THE church at Manhattan, Kansas, where there is a large student population, recognizes dramatization as an important element of religious education and has a competent leader devoting much time to this work. A year's program is planned in advance and the presentations are arranged as climactic features of the outstanding spiritual seasons in the church year. The following outline of what was done last year may prove suggestive to other churches desiring to make use of this important means of spiritual training.

The work in religious drama begins at Manhattan in October and is carried on both by the college students and those of the high school. The following program was carried out during the school year 1926-1927:

First public presentation: "The Courtship of Miles Standish" as a special program for the Thanksgiving season.

Second production: "Mr. Tight-wad," given in connection with the launching of the Every Member Canvass.

Third: "When the Star Shone," a Christmas pageant, with much of biblical content and deeply religious character.

In January a play with practical ethical teaching was given, entitled "Finders Keepers."

For February the play chosen was "The Rock." It was perhaps, the high point of the year's program. The subject matter, the spirit in which it was presented, and the artistic finish with which it was produced, made a deep impression upon all who witnessed it and led to the demand for a second presentation in order to accommodate those who wished to see it.

In April an Easter drama, "The Terrible Week," was given, and this, also, had to be repeated to satisfy the demand. This play is difficult to present but it was done with fine results.

The Director of Religious Drama also gave special assistance with the program for Children's Day.

For 1927-1928 the plans that have been made promise a still more interesting and fruitful development of this work. A Religious Drama study class is to be formed, which will furnish the nucleus for dramatic casts. This class will study the subject matter of religious drama and pageantry, receive training in direction of plays, with practice work. By this plan more emphasis can be placed upon juvenile and biblical productions and more plays can be given during the year. The young people engaged in this work are receiving a training which will enhance the value of their services to any church or community wherein they may find themselves in later years.

**Annual Meeting of Congregational Home Boards, Minneapolis, May 22-24**

# The Human Side of It

## We Are Introduced One by One to Seven Christians of Heroic Spirit and Splendid Usefulness

*By* HARRY R. MILES

FOUR times a year the Committee on Grants of the Board of Ministerial Relief spends a morning on applications that have come in during the preceding quarter. In one aspect it is a grist of business, but to the men and women on the Committee it is always a deeply human experience which gives admission to lives that make better all who touch them. Grants voted to these people are like an award of service stripes, which mark not only long years of service, but often signal gallantry. Among the twenty-eight grants and increases voted February 28, were the following heroes.

### An Old War Horse

This man had over fifty years in the ministry and not a pastorless day, save a few weeks on leaving a charge in 1893. He kept to the end the fire of his youth. Dr. Frank Moore said of his home mission work in Montana: "He is one of the great souls in the ministry. His poise, good judgment and spirit won people everywhere. His work could scarcely be duplicated by a younger man."

He recently went back to his first pastorate after nearly fifty years, and had the joy of finding that something of himself had gone into the young life of the church, and fruits of those four years were still evident.

Three years ago, at seventy-five, he placed his resignation in the hands of the trustees. They asked him to reconsider and not have the resignation go before the church, but he insisted and the church unanimously asked him to withdraw it. He had come three and one-half years before to a church of thirty members, practically defunct, and in that time added one hundred and twenty new members from ten different denominations. He had reorganized the work as a community-minded church. He decided to stay on, saying: "This church is my last baby. I love it and I want to see it walk, and so I will forget that I am seventy-five years old, forty-nine years in the service, and brace up for another year like the old war horse that hears the bugle call. After all, it is a deep joy and I love the service."

After three years more, he retired, and his superintendent wrote: "This grand old man—and he is all of that—should not worry much over his bread and butter. He should not be compelled to preach beyond the time that his strength will bear, so that his great ministry shall come to a close in bitterness—in a pastorate where his people turn from him because he is too old." He was voted the Board's maximum grant of $500.

THE OLD WAR HORSE WITH HIS BOY SCOUTS, AND ABOVE ON HORSEBACK AT SEVENTY-SEVEN

### From Massachusetts to the Rockies

A graduate of the University of Michigan and of Oberlin Seminary, married an Oberlin woman, who took seminary courses with him and has been

a great yoke-fellow in all his work. His service has been for the greater part in the East and Middle West, but on account of his wife's health he

ONE IN A FAMILY OF PREACHERS AND TRUE TO HIGHEST IDEALS OF THE MINISTRY

went to Arizona for his last parish. Always a great pastor, this mountain parish proved too much for him, as he would climb the steep roads to seek out his people, and he had to do it on foot. He was laid low with a bad heart and died three days after a grant was voted to him. His comrade in thirty-five years of service is now to be cared for.

### Two in Distress

An S O S call came to the Board from a superintendent in the Northwest a year and a half ago. One of his home missionary pastors had developed tuberculosis. The doctors thought that six months in a sanitarium would put him on his feet, and the superintendent wrote to ask if the Board could do anything in a case like this. The answer was that his life could be saved and that the Christmas Emergency Fund would keep him six months in a mountain sanitarium, where the cost would be seventy-five dollars a month.

The man has not come on as fast as hoped. He has had setbacks, has tried different climates and is making a fight for his life, with good hope. Now the maximum regular grant has been voted him, and he will also be given special help from the Emergency Fund.

A minister, who is a scholar of ability, retired recently after forty-six years of service. He put his savings into an orchard, which offered promise of making provision for his last years, but in this he is disappointed, and at the same time has become responsible for an invalid daughter with children.

The state superintendent wrote of him and he was surprised by a generous Christmas check. He wrote, from the Coast: "A divine providence in the guise of your check reached me the day before Christmas. It came like the great Light nineteen hundred years before, to show how near is God to man. Words cannot express the relief like the lifting of both a heavy burden and a dark cloud, which this token of good will and sympathy in the form of practical help brings to one to whom all other avenues appear at present closed." This temporary help is now followed by a regular grant.

### Two Honored Village Pastors

Two widows who have been getting on without grants from the churches, were brought to the attention of the Board by friends who saw that they needed help.

Their husbands were the type of village pastor who leavens the whole community. His state superintendent wrote of one of them, who died six years ago: "His entire ministry was among smaller town churches. Very seldom have we been able to secure a man of his ability and spirit for these humble fields."

A trustee in one of his parishes called upon a business man who was not a member of the church, believing that he would be glad to make a pledge for current expenses. The man said that he regarded it as a great privilege to do so, and added, "I feel that this town is a safer place in which to live because that godly man walks our streets."

The other widow lost her husband sixteen years ago. Recently a severe operation has taken about all her savings. Her husband was a pioneer home missionary. He built churches in many places where he served, and in some instances put into

THE TOWN IS A SAFER PLACE BECAUSE HE WALKED ITS STREETS

them more than half his salary as a home missionary pastor.

She makes her home with an unmarried

daughter, but has come to the place where she must have some money of her own. Even now she did not apply for a grant, but her pastor saw the situation and made it known.

**The City's Sick for His Parish**

A minister of fifty years' service has educated his children, one of whom is a doctor, and the other has been dean of women in a great university. He supposed he had provision for his age, but reverses have come. For years, under its Council of Churches, he has been chaplain to the hospitals of his city without compensation. Gracious and great-hearted, he has been a bringer of cheer to hundreds in the hour when they needed a friend. He has done yeoman work in the Kingdom, and especially in the field of interdenominational evangelism.

This article sketches briefly the story of seven new members of the Board of Relief family of eight hundred. Acquaintance with any group on the roll of national or state Boards would disclose men and women like them, whose service and needs claim far more than the average minister's grant of $373, including the Christmas gift.

# An Experiment in Church School Management

By REV. G. HOMER LANE, *Milford, New Hampshire*

*Nothing is quite so helpful in this period of reconstruction and development in religious education as practical experiments under thoughtful leadership. We can do no greater service to those who are seeking improved methods and plans than to circulate information with regard to such experiments. The following account of an experiment conducted by the First Congregational Church of Milford, New Hampshire, is well worth consideration.*
—EDITOR

THREE years ago we arrived at that point in our Church School where it seemed impossible to secure the right man to assume the full responsibility as superintendent of the school. One of the young men of the church said he would be willing to do part of it but simply could not keep after the teachers and look up new ones. After some discussion with those active in the school we devised a plan that we call the Church School Council.

Instead of having a superintendent we now have a Council of three members, and for three years it has worked out very satisfactorily. One is chairman and presides at Council meetings and is the recognized head of the school; the second member has charge of teachers and teacher training; the third is at present principal of the junior department and represents the special interests of the three lower departments on the Council. The chairman has had charge of the worship period in the intermediate, senior and adult departments which up to a month ago have been meeting together in the church auditorium. It has been his responsibility to see that one member of the Council was responsible for the various special days, such as Easter, Children's Day, Christmas, and so forth, and at Council meetings these have been assigned to different members of the Council to carry through.

Another member of the Council has charge of teachers. She has brought in new teachers, sought to provide substitutes for each class and on Sunday mornings has seen to it that every class had a teacher. She has visited the different departments each week to see how things were progressing, to make suggestions to the younger teachers, and to help out where needed. She has also had charge of the monthly teachers' meetings, arranging for one of the classes in the school to serve the supper and providing the program of worship and instruction for the conference at the table. Each year she has attended and has urged others to attend the Northern New England School of Religious Education at Durham, New Hampshire, which is the nearest summer training school to Milford.

The third member of the Council has been active as the principal of the junior department which consumes all her time on Sundays; but for the meetings of the Council and for special days she has carried on her share of the general work of the Council.

We feel that this system has worked out very well as we have tried it. However, we realize that it has not been perfect. We believe that there should be another member of the Council whose duty it should be to have full charge of missionary education. This member should secure from the available sources the material usable by the different departments and supervise its use so that the school might be a real World Service School. We have neglected this part of the work and our missionary education has been too haphazard.

Our school has one hundred and seventy-one members, including the Home Department, and our attendance runs around one hundred and twenty.

We are graded as nearly as may be to correspond to the grading in our local public schools. We have recently under the direction of the Council revised our courses of study so that we are now using several notebook and textbook courses instead of the quarterlies. Most of our classes are organized and meet for social times at the homes of the members.

We are just beginning another experiment for us with the high school group. We have recently rededicated our parish house with enlarged facilities and several class rooms. The adults are the only ones now meeting in the church auditorium. Every other department meets by itself as it should in comfortable and adequate rooms. Our high school group of five classes has just elected officers and committees from their own number. The president will have the usual duties of that office. The vice-president is also chairman of the program committee which will arrange for the service of worship to be conducted each week by the scholars themselves as a sort of junior church. The membership committee will look after absentees and seek new pupils. The music committee looks forward to the founding of an orchestra and provides for a pianist each Sunday. The social committee will take care of the social side. Each committee has an elected representative from each class. The pastor is adviser and keeps in the background as much as possible; there is no other adult principal though, of course, the teachers are ready to help. The group seems to like the way things are working out and the expected result is real training in worship through practice, and a deeper reverence through real responsibility. The youngsters themselves are already asking for another meeting of their own for Sunday afternoon with the same organization as for their part of the Church School. In this way we seek to coordinate the group in all its church activity.

# My Fast Friend, the Automobile

*By Superintendent* RUDOLF HERTZ, *Eagle Butte, South Dakota*

SOME years ago my predecessor, Dr. Thomas Lawrence Riggs, revisited Chicago Theological Seminary, from which he graduated over fifty years ago. One of the professors asked him what course he would recommend to be added to the seminary studies, to prepare a budding minister especially for home missionary work. Dr. Riggs replied, without hesitation, "A course in horseshoeing."

If I were asked that same question I should reply: "A course in auto repairing"; for, as a horse was indispensable in Dr. Riggs' day, so, today, we cannot do our work without our little Ford. Now, unfortunately I did not have such a course, and I shall never forget Dr. Riggs' righteous indignation, when he found out how unmechanically minded I was. To cheer him up I asked him, "Well, now, Doctor, if you had advertised for your own successor, would you have asked for a mechanician with ministerial ability or for a minister with mechanical ability?" He answered, "I'd have asked for a mechanician. The ministerial ability comes by and by." I guess he is right that the mechanical ability does *not* come by and by. You either have it, or you do not have it. I do not.

The more grateful am I, therefore, to that glorious invention, called the Ford car. It's my best friend. It has never left me, although I have been ungrateful enough to leave it once or twice in a most precarious situation. I remember one time I took an abandoned road which was badly washed out. I finally had to stop because the car had slipped into a deep washout, the hind end resting on a big rock. I was a long way from anywhere, but as luck would have it, four Indian women, traveling in a wagon, saw my predicament. They viewed the situation, shook their heads, informed me that horses were lots better, and then took hold of the hind end. I don't know whether the car wanted to act more politely toward women or whether they were really stronger than I; anyway they lifted it out, bodily, put it back in the track, and left the parting advice with me to leave abandoned roads to them.

The first two years of my work out here in the Dakotas, I tried to cover all my appointments on horseback, but in 1920 the American Missionary Association presented me with my first Ford. How proud I was! Of course I had to show off, and invited a friend to have a ride with me. Less than five miles from town we got stuck in a mudhole. You should have seen his clothing and my car! Both needed a bath very badly. I could have written volumes in those days concerning what I did not know about Ford cars, but there are a few things that I have learned since then. Feed her and water her right, and keep her warm, and she acts almost human. One time I had to walk ten

miles to carry water to the empty radiator. That's no fun.

As my field became larger a car became more and more a necessity. Today I travel from the Cannon Ball River in North Dakota to our mission school at Santee, Nebraska, almost five hundred miles along the Missouri River, besides occasional visits at Rapid City, in the Black Hills, at Flandreau, South Dakota and Pipestone, Minnesota, all three towns in which government schools for Indian children are located. I average two thousand miles a month. Surely, only a good car can stand that pace. In the last few years many good highways have been built in these parts. They help me a great deal in long distance travel. I can average thirty miles an hour on them. On the reservations, where our Indian churches are located, conditions are not quite so favorable. One of my churches, for instance, is located over forty miles from the nearest railroad station and automobile shop. I am glad to say that thus far they have not had to haul me in all that distance. Wouldn't that be some bill, though? The only reason why I have escaped it is that I always keep my car in first-class shape. It certainly pays. By doing this, I am able to keep my expense down to less than four and one-half cents a mile.

No doubt you are also interested in what kind of country the auto and I see. We live right on the prairies, which somebody has compared to the waves of the sea suddenly frozen; for this country is not entirely flat, but rather rolling. We do lack trees, except in the river and creek bottoms. Our watercourses have cut deep valleys into the surrounding country. They provide the real scenery. Although the prairie itself is rather monotonous it has many attractions, especially to those who have an eye for colors. The lights near sunrise and sunset are often incomparably beautiful.

But even more attractive than the country are the people. You know there is nothing more interesting, anyhow, than people, and out here I am working with a people whose background is entirely different from yours and mine. Less than forty years ago they were rather unfriendly to our government. A little over fifty years ago my predecessor settled among them, the first resident missionary. When he passed on the work to me there was practically not a family on the reservation which did not belong to one of the churches working among them. Up to the early eighties these Indians made their living very largely by means of the buffalo hunt; but since then the buffalo has practically disappeared. In consequence the Indian has lost his old job, and he has found it very difficult to adapt his life to the new surroundings. He used to live the nomadic life of a hunter. Now, of necessity, he must live at one particular place, usually on the land allotted to him. Here he has erected, in most cases, a log house, but in the summer he still prefers his tent. I spent my first two years in the mission in a log house, and have passed many a night in Indian homes; I can testify by personal experience that there are lots worse places to live in than log houses. A log house is cool in summer and warm in the winter. The only one really to suffer on such trips is my friend the Ford, for garages are an unknown thing out on the reservation. I have to leave my car out in the cold all night. Is it any wonder that she is cranky in the morning? As someone has said, a Ford is not lazy, only shiftless. Once I get her started she usually gets me there. Often my goal is an Indian church, and you should see the fine crowds which greet me there. Indians, it seems to me, think a good deal more of their church than we white folks do, perhaps because it is a comparatively new institution with them. Any way, it is a pleasure to find a crowd awaiting you, and to have them listen eagerly to the message you are trying to bring.

In all this the auto has a vital part, without it my usefulness would be greatly diminished; and with it I feel that I can make a real contribution to the great task of our mission to the Dakota Indians, helping them to become useful citizens in the kingdom of God and our great republic.

### "A Second Mayflower"

THE Congregational churches of the United States will be hosts for five days next June to a goodwill pilgrimage of 1,200 British Congregationalists. Renewed allegiance to the historic principles of the Pilgrim faith which the British and American Congregationalists share in common will be pledged in a consecration service at Plymouth Rock.

The ship is due to arrive at Boston on June 11 and will sail from New York on the return journey June 16. Shrines of Congregational interest in Boston and New York will be visited. In Brooklyn a trip will be taken to Plymouth Church made famous by Henry Ward Beecher, who is known in England for his memorable tour during the Civil War on behalf of the anti-slavery cause.

Annual Meeting of Congregational Home Boards, Minneapolis, May 22-24.

# In Mormon Territory

**This Article Tells of the Peculiar Problems of a Church Surrounded by Latter Day Saints**

*By* MISS MADELINE GILE, *Salt Lake City, Utah*

IT is doubtful whether the Protestant churches of America during the past century have made as definite an imprint anywhere else as here in Utah. It is true that the Mormon church is still dominant, but it is not the church the early missionaries found here. Among the rank and file of the people there has been a definite raising of standards in church and society, a general leavening of the hard lump of Mormonism. Public school education, today Utah's proudest boast, received its first and greatest impetus from the missionary teachers of our churches. Our methods of church and Sunday School work have been observed, adapted and adopted by the Mormon church, of course without giving us credit. I remember the little Mormon boy who attended my Sunday School and, after hearing "Rock of Ages" and "Love Divine," said, "What a lot of our hymns you have in your book!" And between the Mormon church and the Protestant churches there is, if not a drawing together, at least a lessening of antagonism—a truce of God, as it were. I presume that the workers who came here in early days hoped for the absolute destruction of the Mormon church; the overthrow of its ideas and teachings. In this generation, we realize that is not to be. But is it not better as it is: that the Mormon church should little by little slough off its false teachings, raise its ideals, work out its own salvation?

But we wonder whether we as church workers are really influencing the Mormon people all about us. We carry on our church and Sunday School and Christian Endeavor organizations and activities. Occasionally one of their members drifts into a service, but seldom. Meanwhile, their church flourishes; its services are well attended; its members are loyal; its buildings and equipment are being improved constantly; there seems to be not a single breach in the stalwart wall of organized Mormonism. But I feel that we often fail to realize how closely we are observed by our Mormon neighbors who are perhaps being influenced without our knowledge.

### Living Down a Prejudice

Our nearest neighbors in Salt Lake City are an elderly Mormon couple. When I began work there, I tried to get acquainted with these folks and failed utterly. They gave me whatever information I asked courteously, but remotely, in monosyllables: and they never spoke to me of their own free will. A little more than a year ago, after I had had an encounter with a gang of hoodlums, the old gentle

MISS MADELINE GILE

man stopped me as I was passing his house, and said, "I think it's a shame the way those boys bother you, and if you want my help I'll be glad to give it. Any time you want to telephone come right over." And when I thanked him he went on to say this: "I've watched this Sunday School for five years, and I've never heard any swearing or seen any fighting. The children speak politely to me. They don't walk on my lawn. And I always say to the neighbors that this is a nice little church, a benefit to this community." His son married a non-Mormon girl and last spring she entered the Sunday School at Plymouth bringing her little boy, and the two have been regular attendants since. I know that we all have these experiences, and we should derive encouragement from them, understanding that only by "line upon line, precept upon precept," year after year, can the Mormon people be changed.

### Will They Convert Us or We Them?

For myself, I am not so worried over the slowness of the leavening of Mormonism as I am troubled by the more rapid Mormonizing of our Protestant people. We all know the parent who says, "I think one religion is just as good as another. As long as our child goes to Sunday School it makes no difference where he goes. He can't learn anything wrong in Sunday School." That

tatement may seem a mark of broadmindedness nd tolerance, but it is usually the direct result of he constant insistence of the Mormon teachers pon the similarity between the teachings of Mormonism and of the Protestant churches. In arly days, the Mormons emphasized the differnces between their beliefs and those of Protestant hurches. Now they dwell upon the likenesses, and ome of our people have joined the Mormon church nder a misapprehension regarding its beliefs and ractices, and have lived to regret the step bitterly. One of the serious problems of our Sunday School eaching is how to make the children understand hy we believe that much of the Mormon teaching s false without antagonizing those—and they are nany—who are related to or associated with the Mormon people.

### A Religion of Authority

One marked characteristic of the members of the Mormon church is their acceptance of authority. Their statements of faith are handed to them and hey take them without too much thought. Recently ome of our adult Sunday School members decided o ascertain the religious ideas of some well-educated Mormon members—a promising young physician, a successful lawyer, men of undoubted intelligence. It was found that in religious matters, heir thinking was on a par with the rank and file f their church members. Nor is this acceptance eculiar to members of the Mormon church. There re those in our Protestant churches whose adult eliefs are identical with those of their childhood. They don't care to think. They want some one to ell them in tones of authority just what and how nuch they shall believe. When those of us who elieve in a liberal and reasonable religion fail to peak with sufficient certainty they turn to the Mormon leaders, who are always ready with their ut-and-dried dogmatic statements. These are so lefinite, so tangible, that however absurd they may eem to some of us, there are those who accept hem gratefully, glad to be relieved from the necesity of any choice or thought of their own.

### The Pull of Prosperity

Our Protestant folks are influenced by the maerial prosperity of the Mormon church. We Americans are prone to worship success, and as we urvey the riches, the power, the perfect organizaion of the Mormon church, we ask ourselves whether such prosperity is not an evidence of God's avor, as the Mormons themselves claim. Some of ur people are very favorably impressed with a hurch which not only purports to be able to save s members in the next world, but can indubitably e of worldly advantage to them here and now. Hence they support it with their money—some of our church members throughout the year contributing more to the Mormon church than to their own; they attend many of its meetings; they vote for the Mormon candidates, they curry favor with their Mormon neighbors until one longs for an Elijah to cry, "How long go ye limping between the two sides? If Jehovah be God, follow him."

### Hand-picked Fruit

One thing we must recognize in our work in Utah, and that is that we work with individuals, rather than with masses. Our task is to train leaders and no task could be more rewarding. I have watched the progress of one family. Fourteen years ago, the parents, Danish immigrants, were living up a remote canyon, the children so wild that the younger ones stoned the occasional visitor from ambush. The children came to the Mission Day School, then to Sunday School. Later the family moved to Salt Lake City, where the boys have grown up in Sunday School until the four oldest are now church members and church workers. They are working their way through school; one is now in the university. The boys are notably fine, clean, intelligent fellows who do not hesitate to give full credit to their church training.

In the fall of 1920, I called upon a Protestant family who were sending their son and daughter to the Mormon Sunday School. The father laughed and said, "Well, they'll be good little Mormons anyhow." At Christmas a little daughter came into the home; there was a searching of hearts, and the father, mother, and two older children joined one of our Congregational churches. Now the older daughter is one of our best Sunday School teachers, and the boy not only a Sunday School pupil and a Christian Endeavorer, but the church janitor, taking great pride in the neatness of the building. When the girl became engaged to a fine young man, a member of a strongly Mormon family, she said to me, "M—— is going to join the Congregational church, but he doesn't know it yet." And sure enough, except in the matter of actual church membership, she has made her promise good, for the young man comes to Sunday School regularly, works in Christian Endeavor, and is most interested in all our religious activities.

I might name other families. One, a poor family with a number of children, has been devotedly loyal to our church when every worldly advantage was on the side of the other. By great sacrifice on the part of the parents, the older daughters have attended a Christian school, and are growing up into fine, Christian womanhood. I think of an old man who has lived more than

fifty years in a little Mormon village, still true to his faith. A year ago, when two of his grandchildren were christened, he said, "All I live for now is to see my children and grandchildren believe in the true religion." There are elderly folks living unnoticed here in Utah who gave up all they had to come here to join the Mormon church. When they arrived their consciences would not allow them to remain members, so they chose hostility and poverty. And what to me seems far more difficult than that one revolt, they have continued to live in semi-ostracism, in comparative poverty and isolation for all the years since, all for the sake of their religious belief. There should be some verses added to the "Faith" chapter in Hebrews.

There is no place for pessimism in our work, no time to sit under the juniper tree, no need to sigh for the green pastures and still waters of the churches outside Utah. We should reconcile ourselves to the fact that our task in Utah is a long one, that the end of the road is not in sight. In climbing a mountain, we often feel that we have reached the summit, only to find that the trail leads over a little ridge, and then on again. So in our work, we surmount one difficulty only to find another ahead, but the path leads always upward.

Finally, let's take for ourselves those brave words of the Psalmist: "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord."

# Will You Be One of the Hundred?

THE American Missionary Association is seeking one hundred or more teachers for schools ranging from elementary grades through college.

This is a real challenge for men and women who are vitally interested in using their preparation, experience and ability, in places where it will mean real service.

The American Missionary Association schools are Christian schools in communities where the opportunities they offer are not given under other auspices.

If you are seeking a place for self-expression and development, will you not read carefully the following paragraphs and decide whether or not you would like to become a member of The American Missionary Association group?

Chief among the qualities for success in this work are: a religion that is an integral part of life, radiating good will and cheer; a desire to serve in a life-sharing fellowship, free from prejudice and unbrotherliness, with people of every race; a special preparation for some definite form of service; a willingness to cooperate with other workers; a readiness to share in activities, outside of your prescribed duties.

A grade teacher must have at least two years of normal school training beyond high school.

A high school teacher must have a standard college degree with the required units in education.

A college teacher must have a college education, preferably with an A.M. or Ph.D. degree in his specialty, plus teaching experience.

A "specialist" must have received special training for the position he is seeking.

Applications will be received at any time. A personal interview, when possible, is always more satisfactory than correspondence.

Formal appointments are sent from the headquarters of the Association, but workers are directly responsible to the head of the institution to which they are assigned.

If you feel that you have the earnest desire, the preparation and the qualifications to become one of The American Missionary Association group of workers, please write to the Personnel Secretary of The American Missionary Association, 287 Fourth Avenue, New York City.

If you have a friend, who might be interested in working with The American Missionary Association, please pass this information on to him.

### April Weather

UNDER a budding hedge I hid
While April rain went by;
But little drops came slipping through,
Fresh from a laughing sky.

A-many little scurrying drops,
Laughing the song they sing,
Soon found me where I sought to hide
And pelted me with Spring.

SHEEMAS O'SHEEL *in The Modern Reader's Calendar*

**Annual Meeting of Congregational Home Boards, Minneapolis, May 22-24**

# A Middle-West Cathedral

CONGREGATIONALISM has been well represented in Des Moines for over seventy years. But no such material structure has ever before stood to its credit as that which we are reproducing. After its dedication last November a state official said of it, "It is the cathedral church of Congregationalism in Iowa."

Not a small addition is made to the faith and purpose of men and women when they can behold the accomplishments of others. That alone is reason enough for the printing on these pages of churches architecturally beautiful and practically well equipped. The house of worship is shown by the portion of this building which occupies the foreground in the picture. On the right is the parish house with pastor's study, ladies' parlors, committee rooms and certain rooms for Sunday School classes. The third unit, two stories high, is the structure that reaches between the house of worship and the parish house and which contains the various rooms and appliances for religious education. The basement, which extends under all parts of the structure, is devoted to social and recreational activities.

PLYMOUTH CONGREGATIONAL CHURCH, DES MOINES, IOWA

The little band of the year 1857 has by growth and by recent union with the Greenland and Waveland Park Churches become nearly fifteen hundred, but the church bears still the magic name of Plymouth. Under its pastor, Rev. B. R. MacHatton, it is continuing a ministry made notable in the days of Revs. Alvah L. Frisbie, F. J. Van Horn and J. Edward Kirbye, and in saying this one is giving a sufficient guarantee for high idealism in the pulpit and stalwart cooperation in the pews.

"The garment," the French say, "does not make the priest;" nor is the meeting-house the church. But we believe men do not convene in places so dignified and fitting for worship as is this building and not see new meaning in those "Songs of Degrees" with which the Hebrew people marked their approach to the temple on Mt. Moriah. "Beautiful for situation, the joy of the whole earth" was that Mt. Zion and they were told to mark well her bulwarks and palaces that they might talk about it to the generations to follow.

The instant impression of the whole building is one of satisfaction and that impression would be deepened if obtained from a standpoint where the three units could be seen at a single glance. The general design is clearly Gothic. The walls are of brick with stone trimmings. Doorways and windows are enriched by beautiful carvings and the roof is of variegated slate.

We regret our inability to secure pictures of the interior of these buildings, but we are told that the architects have "endeavored by using wooden truss work in the ceiling, stone tracery and cut glass

memorial windows, bronze lighting fixtures, cork tiled floor and rough plastered walls to give the simple, beautiful dignity and restful atmosphere that is found in the old English cathedrals." The auditorium will seat twelve hundred and fifty people. It is furnished with acousticons to aid the deaf and also with radio for broadcasting or for receiving. The organ is one of the finest in the middle West and cost $35,000. In the chancel are pulpit, lectern, reredos and also stalls for the choir. The woodwork for the latter and also for the pews is of hard carved white oak.

About one-half a million dollars have been expended upon this wonderfully fine building. Under its roof will now gather the total Congregational strength formerly found in several smaller churches in Des Moines. Yet all friends of the church are expecting that Plymouth's spiritual contributions in the days to come will be more far-reaching than they have been even in the illustrious past.

# Dorchester Academy Notes

### Sharing the Task With the A. M. A.

LAST spring in going over the plans for the future of Dorchester Academy the staff felt it a good plan to invite to our commencement some of the community people and some of the friends in Savannah, trying, as far as possible, to invite graduates and former students of the school. We especially invited them out to our baccalaureate sermon and to remain for dinner. After dinner we assembled in the church and there temporarily organized an Advisory Board. Dr. I. D. Williams, a graduate of Dorchester Academy, was made temporary chairman. This Board is made up of the different groups in the community and friends from Savannah. Mr. Solomon C. Johnson, one of the vice-presidents of the A. M. A., was one of its charter members.

#### A New Athletic Field

The Board felt one of the main needs of Dorchester Academy was extra-curricula activities. They felt that a means of advertising the school would be through athletics. After investigating the grounds they found that there was no suitable place cleared to play. Mr. and Mrs. Richard Perry own a large tract of land adjoining the school property and they were so interested in the project that they deeded to the A. M. A. three and one-half acres of land for an athletic field for Dorchester Academy. The year before Mr. Perry had allowed the school to cut from this land enough wood to use through the winter, which left over seven hundred stumps on the land. The problem for the Board now was how to get rid of these stumps, and have the land leveled and graded. After going over estimates submitted and carefully considering the whole project they found that the county could accomplish the job better than any other concern because they had the machinery and convict labor; so the contract was given to the county for five hundred dollars. After this work was done, fences for the field became the next project. It was voted that the field be called the Perry Athletic Field in honor of the donors. The Board has already raised one hundred and sixty-eight dollars toward the fencing and the construction of a grandstand. Dorchester Academy is now planning a full athletic program. Neighboring farmers also plan to hold here a big fair for Liberty County in the fall. This Board is also hoping to install a telephone at Dorchester Academy, the wires for which must be brought eleven miles to the school.

#### One of the Boys

One morning I wanted some wood and I went over to the woodpile and asked, "Which one of my boys will bring me some wood?"

An old, gray-haired man hobbled up and said, "I'se one of your boys, too, I'll bring you some wood."

Last year when the call came for the drive and old Brother Sweat could not do much work and did not have any money, he took his ancient horse, some twenty winters old, broke ground and planted peas. All the fall until he was confined to his bed he brought the school shelled peas to be used in our dining-room as his bit for Dorchester Academy.

On January 18, 1928, we laid this dear old boy of Dorchester Academy to rest after holding services in the school chapel, as his dying request was to be buried from the school. He was eighty-one years old and for thirty-five years he served as a faithful helper and friend; he has cut down forest and helped build buildings.

#### Corn for Tuition

One of our schools, away down in Georgia, has made one little girl happy by accepting something else than money as tuition fee. Money is at present very scarce because one of the large saw-mills has closed down. The little girl came to the principal and brought three bushels of corn which amounted to one dollar and seventy-five cents and this paid on account of tuition for herself and her

sisters. She was very happy when she received the receipt. The problem of clothes must be solved and the folks have no money; so they bring corn, potatoes, chickens, and sometimes a pig. This helps our dining-room and the people get clothing. All the people look to Dorchester Academy as a light for the community.

The attitude in the community three years ago was quite different. They accepted all from the A. M. A. but would give nothing. One old lady said, "When dem white foks war here da would cook cookies and call us to the fence an ge'n um to us but when dem collud foks come dere da' mak us e'en pay for riting us name."

She came to register some of her grandchildren and she was told she had to pay a registration fee of one dollar. She said, "Uh, I ain't go pay to rite ma name. Lady, I'se had five chillun to go to dis school! and now I'se got tree gran chillun an ah ain't go pay nuthin, now."

The principal said, "See that roof over there; all the money you could pay wouldn't build that and who is it for?"

She scratched her head and said, "Uh, I reccon 'tis for us."

Needless to say they all paid dollars to put their children's names on the book, and are gradually adjusting themselves to the new order.

# The New Conditional Gift Rates

THE action of the Home and Foreign Boards, on recommendation of the Commission on Missions, in increasing the rates on conditional gifts, is doubtless one of the very most important things done at the Midwinter Meeting of 1928.

It is important not merely because we are thus put practically abreast of the other denominations and of what business sagacity suggests in this matter. Even more it is important because it brings to the fore a most promising source of income for the missionary societies and a most attractive opportunity for people who can contribute to that income; and it makes natural and hopeful a well-considered effort to develop the latent possibilities in this sphere.

Some keen friends of Congregational missions had for some time been restless under the rates offered by our societies, but it was perhaps the interdenominational conference on fiduciary matters, called by the Federal Council in March of 1927, which brought the matter to a head and caused the Promotional Council and the Executive Committee of the Commission on Missions to carry it through. At that conference it became clear to most of the Congregationalists who attended that we would make a serious mistake if we did not avail ourselves of the experience of other denominations and of certain interdenominational organizations, which pointed to the need of considerably higher rates than we were using and of an aggressive campaign for securing many more and perhaps larger gifts. Great credit is due the Committee of the Promotional Council, of which Dr. Charles S. Mills was chairman, for the thorough way in which they did their work, and for the convincing report made at the Midwinter Meeting and later adopted by the Executive Committee of the Commission on Missions.

The conditional gift plan makes a double appeal: first to the sound business sense of the giver, and second to his altruism. There is no particular gain for the kingdom of God if a man gives all his money away and becomes an object of charity himself. We all want to be independent in old age, even when members of our own family are glad to help us, and much more when we are left alone. The conditional gift plan tends to provide an adequate income, especially with its increased rates in operation; and it assures safety for our investments, since the safeguards under the increased rates are ample, as they were before.

But the plan no less appeals to altruism. Many people who are unable in the ordinary way to make substantial contribution to Congregational missions in a single sum, perhaps as a memorial, perhaps to endow a specific work, can doubtless do this through the conditional gift plan. It will be a sorry day when our societies do not mainly depend upon living donors as a basis of support. But they need a considerable income from endowment as a stabilizing influence. The conditional gift plan makes it possible for people of quite modest means to contribute to the endowment.

The increased rates and other important information are being given elsewhere. It will suffice here if readers of THE AMERICAN MISSIONARY are reminded that they can spread the word about the new order in conditional gifts. For the people to whom we speak month after month in these pages are indeed stewards of missionary interest and information; and according as they fulfill this stewardship will the cause of missions prosper in the churches.

Pacific School of Religion Berkeley Calif.

# While the Sun Shines

*By* HERBERT W. GATES, *Congregational Education Society*

SUNSHINE is good for haymaking and various other pursuits, but the summer months during which its genial warmth is more particularly felt have been pretty much abandoned as a time of useful activity by the church, until recent years. They have come to be recognized as the great opportunity of the year for one thing at least: the conference or institute for leadership training. So clearly has this value come to be recognized that it is not necessary to go into detail on that point here. It is time, however, that those churches and schools that are to benefit by this opportunity for intensive training should be making plans at once. The following partial list of conferences may help to direct such planning.

1. *Congregational Young People's Conferences.* Dates for most of these have been settled and are as follows. Further information regarding any of these may be secured through your State Conference office, or through that of the Education Society.

*California,* Asilomar, August 3-10; Claremont, June 30-July 6.
*Connecticut,* Storrs, June 22-July 2.
*Florida* (place and date to be announced).
*Idaho,* McCall, July 25-August 2.
*Illinois,* Tower Hill, June 20-27 and June 27-July 4.
*Iowa,* Grinnell, June 8-15; and Okoboji, July 9-16.
*Kansas,* Manhattan, June 26-July 3.
*Louisiana,* New Iberia, July 3-8.
*Maine,* Lake Cobboseecontee, August 25-September 1.
*Michigan,* Olivet, June 25-July 3.
*Minnesota,* Glenwood, June 19-26.
*Nebraska,* Crete, June 9-16.
*New Jersey,* Blairstown, July 11-20.
*New York,* Aurora, June 22-July 2.
*North Carolina,* King's Mountain (as reported), June 7-14 (White); June 12-19 (Colored).
*North Dakota,* Valley City, June 21-28.
*Ohio,* Lakeside, June 16-25.
*Oregon,* Jennings Lodge, June 20-27.
*Pennsylvania,* Saltsburg, July 30-August 5.
*South Dakota,* Placerville, July 24-31; Watertown, July 6-13; Yankton, July 14-21.
*Texas,* Waxahachie, July 17-24.
*Washington,* Seabeck, June 29-July 9; Spokane, July, about 10-16.
*Wisconsin,* Ashland, June 15-21; Green Lake, July 5-12.

Consult the schedule published in *The Congregationalist* for changes or additions which may be made later.

2. *International Leadership Schools.*

Three of these will be held this summer, as follows:

Lake Geneva, Wisconsin, July 23-August 4.
Geneva Glen, Colorado, July 23-August 4.
Winnepesaukee, New Hampshire, August 6-18.

A wide variety of courses is provided at these schools including Bible study, psychology, methods of work, dramatics, pageantry, recreational leadership, and kindred subjects. The faculties chosen for this work include some of the best leaders in the country. These International Schools afford opportunity for earnest workers to secure first-class training.

3. *Missionary Education Conferences.*

Missionary education is finding an ever larger place in the work of all the conferences, in recognition of its proper place in the general educational program of the church. The conferences held under the auspices of the Missionary Education Movement quite naturally give prominence to this particular line of work.

The M. E. M. conferences this summer are:

Blue Ridge, North Carolina, June 26-July 5.
Silver Bay, New York, June 29-July 10.
Seabeck, Washington, July 21-31.
Asilomar, California, July 23-August 1.

Here, too, the student finds capable teachers and a fine atmosphere of earnest purpose and good fellowship.

4. *Interdenominational Conferences.*

In addition to the conferences of the International Council and of the Missionary Education Movement, which are interdenominational in administration, there are various others, some of which are of high value. In New England the two outstanding examples are the Northfield Conference of Religious Education, East Northfield, July 23-August 1; and the Northern New England School of Religious Education, at Durham, New Hampshire, August 9-16.

The Northfield Conference serves our Congregational churches in that part of the country, a large proportion of its faculty and students being from our churches. This conference celebrates this year its twenty-fifth anniversary with special features, including an unusually attractive list of courses, a very strong faculty, and Miss Margaret Slattery

s a particular attraction. There is a Young Peole's division in connection with this conference, aving its own officers and student council. The ampus and buildings at East Northfield, and parcularly the beautiful Sage Chapel, give exceptional pportunities for the work.

For further information regarding this conference address the Conference office, 1 Beacon Street, Boston, Massachusetts; or the Education Society, 14 Beacon Street.

A rather complete list of summer schools and conferences of all kinds is given in the International Journal of Religious Education for June, pages 40-43.

# James A. Myers

AFTER a long illness Mr. Myers, the lyric tenor of the Fisk Jubilee Quintette, has passed on. How many millions on this side nd the other of the Atlantic have listened to him s he sent his voice up into the higher registers nd it remained as clear as a flute! How many ave been spellbound as he sang "I want to be a hristian in my heart," or told us to "Git on oard," as the gospel train was heaven bound. But erhaps the deepest moments were when he took us own in the valley with the sad history of his race nd we could see them swaying around the campre, before their cabins, or in the hidden forest as ey cried out to what seemed a brassy heaven, "I ouldn't hear nobody pray." And then, at our reat National Council when we sat about the ord's Table, they led us in "Were you there when ey crucified my Lord . . . were you there?"

Mr. Myers was a poor waif playing on the reets of Lexington when an A.M.A. teacher, iss Webster, found him and discovered the quali-es of his voice. In Lexington he prepared and en went to Fisk, where he had opportunity to evelop his marvelous powers. Since the retirement of Mr. Work in 1917 he was the leading voice in that internationally-known and splendid group.

Mr. Myers was not only an unusual tenor but he had exceptional talent in rendering the poems of Paul Laurence Dunbar and Uncle Remus or other dialect stories of his own race. This made a combination in their concert tours which made the Quintette irresistible.

But Mr. Myers was not only a singer; he was a Christian. It was good for one's soul to be with the Quintette just before they entered the auditorium to begin the program, and for most concert troupes it was startling, for they always stood silently while Mr. Myers led them in a quiet but heart-touching prayer. However, if one were to in any adequate way measure the power and influence of Mr. Myers, it would be impossible to leave out that rare woman who was ever by his side guiding him and inspiring him with her fine spiritual perceptions. Mrs. Myers always stood in the center, her voice rarely being heard and yet everyone knew whose voice there with sweet, true tones kept both ends united in perfect harmony.

The Fisk Jubilee Singers will go on—they are going on; but—we all shall miss the flute-voice that led them all.—G. L. C.

# Honey

*By* Lillian Howard, *a Senior in Avery Normal Institute, Charleston, South Carolina*

YOU got honey? Yes, ma'am, I got honey. I got de honey in de comb, dat puah gole honey." From early morn till nearly ght through the streets of Charleston, South arolina, this cry is heard. It is uttered by an old an, four feet three.

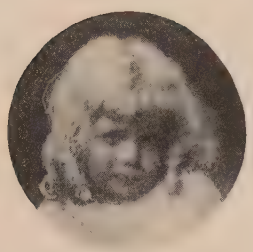
He strolls with a large basket on one arm, in hich he claims is pure gold honey, go-mo, debil's oe-strings and nice boiled peanuts five cents a g; all of which everyone in Charleston seems to ed. His go-mo is supposed to give courage, to ake one go more. This would do several football ams good, for they seem to want to go more.

At the end of a block, when the children hear m coming, they run out to greet him with his own favorite cry. "You got honey? Yes, ma'am, I got honey. How you got 'im? Ah got 'im in de comb. Dat puah gole honey." The older folks smile and look to their windows to see "Honey" as he comes slowly with that old familiar cry. Even on the main streets, no store manager is too busy to listen while "Honey" puts that smile on their faces.

He cried of honey so often that he decided to take unto himself an acting honey. So on going to the probate judge for his marriage license last year, the judge greeted him on entering the room, "You got honey?" To which he replied, "Yes, boss, ah got 'im by mah side." Therefore, the judge promptly served him and his honey. He is sixty-nine years old; his honey, fifty-four.

# Program Topic—Social Service

## As It Concerns the Child in the Midst



"An Angel paused in his onward flight
With a seed of love, and truth, and light,
And cried, 'Oh, where shall this seed be sown
That it yield most fruit when fully grown?'
The Saviour heard; and he said, as he smiled,
'Place it for me in the heart of a child.'"

### Introductory Exercise

*By* MRS. J. J. PEARSALL

HYMN: "Saviour, like a Shepherd lead us."

Scripture: Matthew 18: 1-14; Luke 18: 15-17.

Hymn: "Holy Night, Peaceful Night."

Prayer: "Our Father, who art mindful of all thy sons and daughters, and whose tender love and care were ever turned toward the little ones; grant thy spirit to us in this day, that in our work for thy Kingdom we may not be forgetful of the little children. Give us childlike hearts, that we may enter into their joys and hopes. May we not disappoint their eagerness or betray their trust. But led by our love and sympathy, may all the little ones grow to love thee and to feel that thou art their friend and helper. And this we ask in the name of Jesus Christ, who was once a little child. Amen."
—YEAR BOOK, 1917.

Closing Hymn: "I think when I read that sweet story of old."

### Material for Group Study

*By* MRS. HANNAH HUME LEE

*Our Ideal*: The Congregational fellowship has formulated a statement of Social Ideals and is endeavoring to translate it into all phases of our national life. Translated into practical terms of protection for childhood, we are agreed that children shall not be exploited, "for of such is the Kingdom."

1. Consider what yet needs to be done as regards child labor in America.

When children work for their own development, not for an employer's profit, it is an educational program. When they toil at the expense of their legitimate schooling, of the playtime which is their inheritance, used as hired hands, cheap labor, without adequate safeguards for health and morals, they become a liability to the community, the nation, the world. Over one million children under sixteen years in the United Statees are gainfully employed. A third of these are thirteen years or under. This is in America—not Japan, not India, not China.

a. *Migrant child workers*—"our greatest crop"—children who tramp across our states, weary, listless, heavy-hearted—of such is the Kingdom; "Topping" beets in Colorado and Michigan; pulling onions in Ohio; opening oysters and shrimps on the Gulf Coast; toiling in our fruit and vegetable canneries in western New York and the Chesapeake areas.

b. *Rural child workers.* Sixty-one percent of all children ten to fifteen years old, gainfully employed are working in agriculture, forestry, animal husbandry. Many under ten work in the fields. We have scientific experimentation for producing "better beets." America waits for the church to work for "better children."

A professor of rural education in Texas tells us "Texas is prospering—mainly on child labor—while children of school age pick approximately half the Texas cotton crop at a time of year they should be in school. Prosperity through child labor is wrong."

The superintendent of a district school in the area of beet crops, by careful reckoning, found that "the harvesting of the sugar beet crop . . . cost 43 boys and girls in school district No. 3, just fifteen 124 days of school, an aggregate of eighty-four years."

Over twenty-three millions—fifty-four percent—of the children in America live in the country. Let us face our rural problem with energy—of such is the Kingdom.

c. *Industrial child workers.* Thirty-nine percent of all gainfully occupied children, ten to fifteen years old, are working other than agriculturally 413,549 of them. Many of these have had but three grades in school. Seventeen states allow children of fourteen to oil, wipe and clean machinery in motion. Twenty-two states permit fourteen

ear-olds to run elevators. Seventeen states do not equire a certificate of physical fitness before employment. Do you live in one of these?

For many years America has been striving to ecure adequate protection for childhood. Much as been accomplished. The spectacular period is ast. Let us not fail the child in the slow constructive work yet remaining to be done.

II. Consider the children of other races in our idst—of such is the Kingdom. Do we realize ne terror in their hearts when they meet with unindness? Can we think the thoughts of the children who "don't belong" to a school or a town, a ocality or a state?

Get members of your group to tell how children's riendships have bridged the gaps between racial roups in your own community.

*References:*

"The boy who was afraid of Easter"; "Other People's Children."—Margaret Seebach.

"Blind Margarita."—In Here and There Stories, Vol. XII, No. 17.

III. Consider the children in other lands—of such is the Kingdom. *Helpful material* on this subject may be found in:

"A Straight Way Toward Tomorrow."—Platt Chapter I.

"New Paths for Old Purposes.—Burton: Chapter I.

"Please Stand By."—Applegarth: Chapter I.

"And the secrets in your frocks
Provide a multitude of shocks;
For the silk and cotton comes
From the touch of little thumbs
In the worst of Asia's slums."

The needs of the child in the family of the nation, the family of the human race, the world family call to us. The making of a better social order for children calls for courage and for love. Service for them is our business—"For of such is the Kingdom of God."

*References:*

*American Child,* June, 1926: The Country Child and the Social Worker.

*American Child,* August, 1926: A Beet Speaks.

*American Child,* November, 1926: "I hate the sight of them" (cranberries).

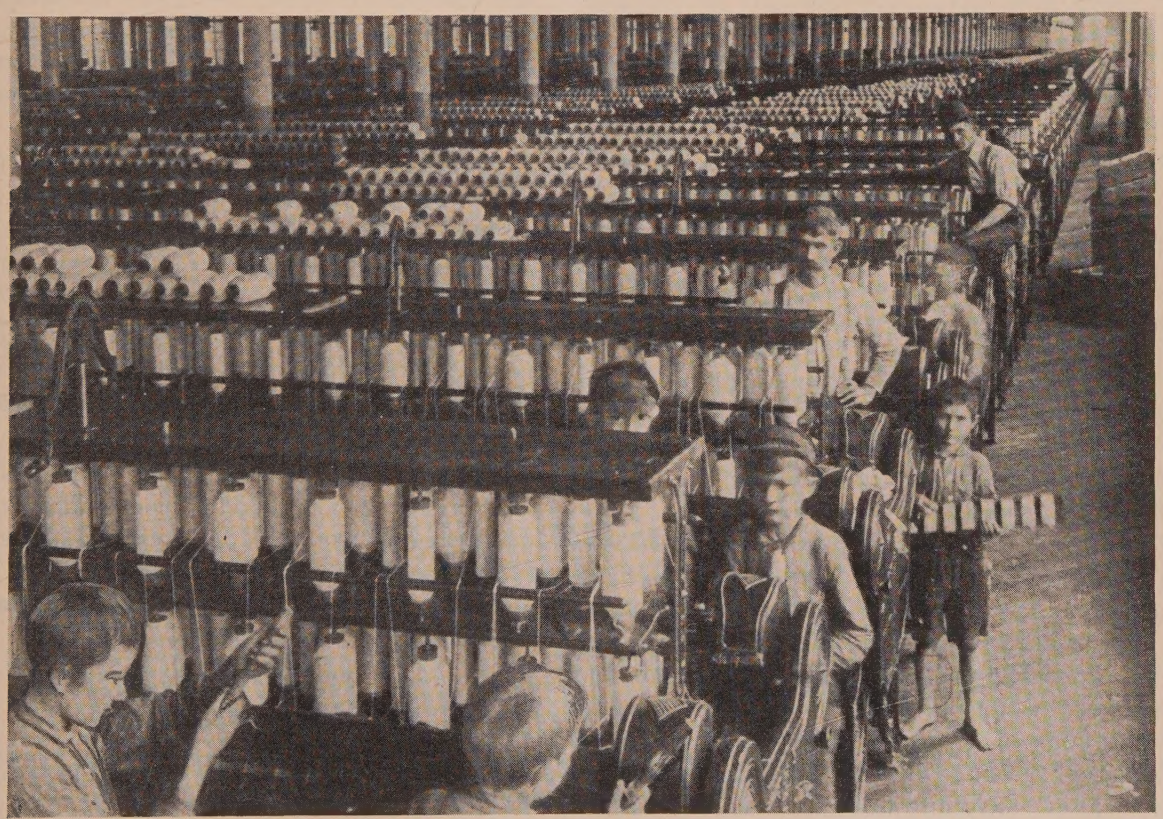
THE AMERICAN MISSIONARY, April, 1927: Pioneering in Social Service Work.

*Adult Bible Class Magazine,* October, 1927: Do You Know the Truth About Child Labor?

*Survey,* October 15, 1927: Articles by Florence Kelley and Wiley H. Swift.

*American Child,* April, 1926: Why Children in Alabama Go to Work.

*American Child,* May, 1927: Spring Cleaning in Canneries.



KING COTTON'S TOLL OF THE CHILDREN

*American Child*, August, 1927: The Church and Child Labor.

*American Child*, September, 1927: Little Merchants of Tulsa.

*Address*: Congregational Education Society, Beacon Street, Boston, Massachusetts; Congregational Church Extension Boards, 287 Fourth Avenue, New York City.

# Easter Thank Offering Material Now Ready

AN appropriate service for the church or for special meetings has been prepared by Dr. Ernest M. Halliday.

Thank Offering Services..... 1 cent each
Thank Offering Boxes..... 1 cent each
Thank Offering Envelopes.....½ cent each
Thank Offering Invitations...70 cents per 100

**Order from Nearest Office:**

*In the Far West*—Rev. William J. Minchin, D.D., 421 Phelan Building, 760 Market Street, San Francisco, California.

*In the Northwest*—Rev. L. O. Baird, D.D., Plymouth Church, 6th and University, Seattle, Washington.

*In the Mid-West*—Commission on Missions, South La Salle Street, Chicago, Illinois.

*In New England*—Commission on Missions, Beacon Street, Boston, Massachusetts.

*In New York, New Jersey and the Southeast*—Commission on Missions, Room 510, 287 Fourth Avenue, New York City.

*Time Flies. Order Early.*

# Missouri Merger Meeting of the Branch and Union

**At the First Church, Springfield, February 8 and 9**

THIS was the Fifty-seventh Annual Meeting of the Missouri Branch and the Forty-fourth Annual Meeting of the Missouri Union. In the late afternoon of the second day, at the close of a fine program, the meeting was convened for the organization of the Congregational Woman's Missionary Society of Missouri. After the constitution of the new organization was adopted, officers were elected for the ensuing year and a report of the Nominating Committee for officers for 1929 received. It has been the custom of Missouri to choose her officers on a five-year rotation basis—five years in the northern part of the state and five years in the southern, sharing in this way with a larger constituency. One of the present cycle of five years is yet to run. Thus there were two sets of officers nominated at this annual meeting. The officers for 1928 are: President, Mrs. B. F. Finkel; First Vice-president, Mrs. Charles B. Marsh; Second Vice-president, Mrs. Harry M. Pflager; Third Vice-president, Mrs. Frederic A. Hall; Treasurer, Miss Edith M. Norton; Assistant Treasurer, Miss Marion Fox. Thirteen other officers and eight Associations Secretaries were elected.

Few states have come to the place of merger with the wonderful achievements of the Missouri women. At this time the completion of a fund for a Dean of Women at Drury College was announced. From 1890 to 1906 $28,000 of this fund was raised. Recently work was started on a five-year program for $22,000. It has been complet in a little less than four years, making an endo ment of $50,000 for such a chair. "We think n we have a sufficient amount to pay the salary of fine type of Christian woman to be a leader of t young women who come to Drury."

Missouri's full share of the Schauffler Dormito Fund was $2,800, and it was announced at t meeting that they had paid $3,000.

Missouri's share of the Retiring Fund for form W. B. M. I. missionaries was $3,500, which was run until June. They have over $4,000 in ha with their share of the Kobe College Fund—$10,0 —raised.

Both Branch and Union in the current year h gone about $3,000 over their aim on regular app tionment, and have accepted for their 1928 g $22,000 of the $60,000 state apportionment.

No one doubts, I am sure, the earnest, since consecrated and prayerful cooperation of t women of Missouri in the great missionary pr gram of the denomination, which in turn is o share in the cooperative world-wide program f the building of the Kingdom.

"Stand, then, in his great might,
With all his strength endued; . . .

"From strength to strength go on;
Wrestle and fight and pray; . . ."

# News in Brief

### Influence of Summer Conferences

THE following excerpt from an official of a summer conference to a faculty member indicates the kind of religious results which e very common among the young delegates: "If ou could have heard what the young people said their testimony meeting, with regard to you and our work, you would want to come back. One ung person said that she always was quick to press herself, without half thinking, and you ened her eyes to the fact that there was another le to everything and taught her not to be quite smart. Another said that he found out that her folks had their problems, as well as he, and at it was a great help. Perhaps you will remem- r G——. She said that it had always been hard r her to talk to God, but, in your sermon, she arned to let God talk to her."

### An Inspiring Gathering

A woman's luncheon planned under the aus- ces of the Mid-West Region was held on March urteenth in the grand ballroom of the new Hotel evens. About eight hundred women gathered r this happy occasion. Laywomen in each of e hundred or more churches in the Chicago area d taken hold with a will, working up the at- ndance and spreading their own enthusiasm. owers, singing, the beauty of the room and chat ross the table contributed to the festive atmos- ere.

The speakers were Mrs. Franklin Warner, Vice- sident of the American Board, who graphically tured international work; Dr. W. S. Beard, of Laymen's Advisory Committee, who told of the ied work of Congregational churches in the ited States; and Mrs. Helen Street Ranney, As- iate Secretary of the Mid-West Regional Com- tee, who presented the larger ministry of the urch in the community.

This luncheon brought so much enthusiasm that it will probably be followed by others in the larger centers of the country.

### Building Program in Washington State

The Finnish church in Winlock has bought an excellent lot with a house that will serve as a parsonage, and proposes to go into a building program at once. The outlook is favorable. The church in Naselle has secured a lot and over one thousand dollars in cash with additional pledges and will probably build this summer.

### Farmers' Day at Bricks

"I have attended a number of farm meetings, but have never been to one where everything was arranged in more careful detail than one held for Negro farmers at the Brick Junior College last Wednesday," says F. H. Jeter, the agricultural worker from North Carolina Agricultural College in Josephus Daniels' paper, the Raleigh *News and Observer*. "There were over two thousand persons present. The program was carried through without confusion, was interesting and was delightfully interspersed with songs and brief talks. The crowd was orderly, and even though it was necessary to feed the visitors in three shifts in the dining-room there was no crowding or complaining."

### An Important Correction

We desire to call the attention of our readers to a very annoying clerical blunder, which occurs in a map printed upon the sixty-fourth page of our February issue, by which it appears as though the missionary churches of North Dakota were chiefly "foreign-speaking." This is, of course, not the case. Nearly all of our work in that state is among English-speaking people. We are very sorry for this mistake. Please forgive us, dear brethren of North Dakota.

# The A. M. A. Treasury

**WILLIAM T. BOULT, Treasurer**

**THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE**

RECEIPTS FOR FEBRUARY, 1928

| | |
|---|---|
| Income for February from Investments | $7,510.29 |
| Previously acknowledged | 20,752.01 |
| TOTAL | $28,262.30 |

FORM OF A BEQUEST

'I give and bequeath the sum of ..... dollars to The American Missionary Association, incorporated by act of the slature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift Plan; the Association agreeing to pay an annual sum in semi-annual ents during the life of the donor or other designated person. For information, write The American Missionary Association.

# The Book Shelf

MY EDUCATION AND RELIGION. *By George A. Gordon. Houghton Mifflin Company. pp.* 352. $4.00.

A great proportion of our readers already know this fine autobiography which was published more than two years ago, and at about the same time appeared as a serial in *The Congregationalist.* But there must be others who, while fully intending to read the volume, have not yet found time for it.

Dr. Gordon is the best of company, sincere, wise, thoughtful, outspoken, democratic, brotherly. He presents interesting people; he entertains us with sparkling anecdotes; he tells of important events. Each event has for him a significance; he inquires into its meaning. This life story does not abound in outward incident; his high adventures were those of the mind and the spirit; yet, one follows every page with eager attention.

Dr. Gordon is a Scotchman by birth; in his veins flows the blue blood of sturdy, intelligent and devout forebears. One of the most amusing, and we may add convincing, pages in the book is that in which he contrasts Queen Victoria's ancestry with his own, to her great disadvantage. To the brain, the brawn and the profound piety of the Scot, he added the very best that New England had to give. He knew in youth the discipline of poverty and severe manual labor.

His mature life has been happy and fortunate. For many years he has occupied, with ever increasing distinction, one of the foremost pulpits in the land, that of the Old South Church in Boston, and has been surrounded by delightful friends. But the stormy waters of his early ministry must not be forgotten. For a long while he was distrusted and counted an arch heretic by some of the most sincere and devout of his fellow Christians. Those were critical days in the life of the church. To many there seemed an impassable gulf between the ancient faith and the new scholarship. Not so with Gordon. He held stoutly to the fundamentals of Christian belief, but he found out how to harmonize them with the best thinking of the present age, and was able to state them with clearness and courage in modern terms.

How far away into the past those old controversies have already gone! Few know and still fewer care about them today. But the man who bore in them so valiant a part abides with us still, universally loved, honored and admired: a ripe scholar, an accomplished man of letters, a genuine philosopher, a true poet and a loyal and beloved friend. Above all he is a great Christian minister, one who seems always to be standing in the presence of the Eternal, and always aware of the immeasurable worth and dignity of our human life.

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THE IMPATIENCE OF A PARSON. *By H. R. L. Sheppard. Doubleday, Doran and Company. pp.* 227. $2.00.

Whoever doubts the presence and activity of the Divine Spirit in our modern world—whoever hesitates to believe that he still has messages for men conveyed by those who speak and write as they are moved by the Holy Ghost—should read and ponder this little book.

"Dick Sheppard," as its author is affectionately styled in London, was for fifteen years vicar of St. Martin-in-the-Fields. He is a preacher of remarkable sincerity, eloquence and power. Three times a day his church was filled to overflowing. It is told of him that he once appeared at an Armistice Day dance in Albert Hall and turned it into a prayer meeting. These chapters are the fruit of his thought and effort in that great pastorate from which he has recently retired because of impaired health. They are primarily addressed to the people of the Church of England, of which he is a loyal son, especially to its bishops and archbishops; but the message applies almost as well to non-conformity and, with slight modifications, it fits the case of our American churches. He finds that the Christian religion, as now taught and practiced, has departed far from the simplicity and sincerity of Jesus and has become static, conventional, exclusive, genteel, insipid and complacent.

**Bible** Complete, in 31 volume $2.00. Sample 5 cent Address (Miss) Elizabeth Merriar Framingham, Massachusetts.
**Mention The American Missionary**

His main thesis is thus stated:

"I do not believe that a church ca be Christian, Christ-like, if it publicly expressing or upholdin judgments, values and traditions- however hallowed by custom—th in doing violence to the spirit c love, unity and peace are alien the mind of Christ."

This thesis he brilliantly and pa sionately defends, pointing out th unchristian attitude of his own An glican church toward other grou of disciples as well entitled as the to be called Churches of Jesu Christ. He protests against variou ancient statements of doctrines, tra ditions and practices, which are ab solutely out of harmony with th teaching of Jesus. The worst o these is the dogma of the Apostoli Succession, which he pronounces th greatest of all obstacles to the uni of the church.

The book looks eagerly forwa to the approaching Lambeth Co ference, to be held in 1930, and ca upon the leaders on that great occ sion boldly to declare, at cost a any sacrifice, that values which a not the values of Christ should longer be tolerated in his churc He goes so far as to propose a te ative series of resolutions such with immense advantage to unive al Christianity, might be adopted that body.

The book is full of brilliant, pu gent and memorable sayings of whic we quote a few:

"There is nothing more dangerou than to avoid danger; nothing s annihilating as timidity."

"Religion has been imprisoned b its little janitors with their adminis trative complications."

"Truly God has been created in th likeness of little men."

"I can more easily see our Lor sweeping the streets of London tha issuing edicts from its cathedral."

"I am tired to death of all th tinkering at domestic machinery . . Efficiency cannot coerce the Hol Ghost."